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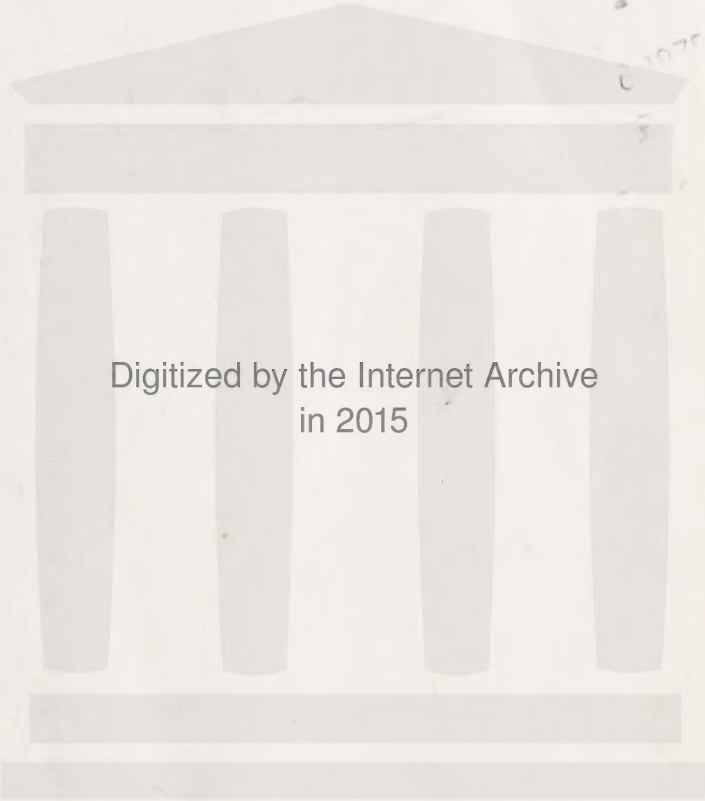
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Joseph Smith

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Hyrum Smith

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From a Portrait in the possession of his Family

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LIFE OF

JOSEPH

THE

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PROPHET.

By EDWARD W. TULLIDGE.



NEW YORK.

1878.

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PREFACE.

In the subjoined "Life of Joseph the Prophet," I have not attempted to give an exhaustive record of his acts and sayings. Rather have I attempted to present those matters only of wide and general significance—those gems of thought and deed that best exhibit the prophet-nature of the man.

Whenever I have had occasion to incorporate any portion of his many and voluminous revelations, the endeavor has been to set them in their proper historical connections and surroundings, as only in such a presentation are some of them clear to the general reader.

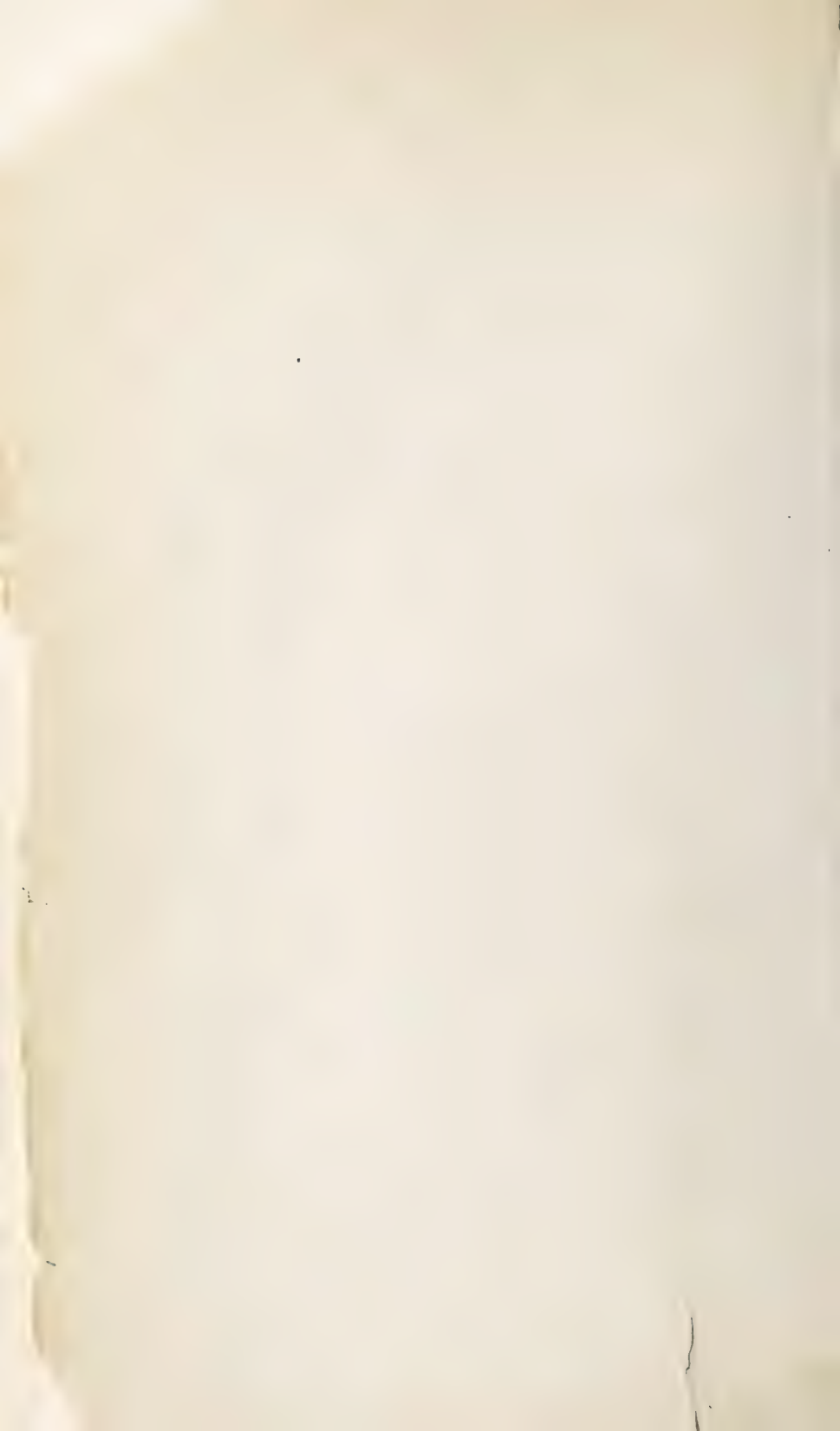
In its compilation I have been placed under obligations to the Hon. Joseph F. Smith and Eliza R. Snow, who kindly read and revised the manuscript.

The late President Young requested me to write this book, and the late Apostle George A. Smith, on his death-bed, charged me solemnly concerning it. Its production has therefore been both a work of duty and affection. Its kind acceptance by the Saints, and fair consideration by the world at large will be my ample reward.

Respectfully,

EDWARD W. TULLIDGE.

Salt Lake City, Utah, April, 1878.



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CHAPTER I.

THE FAMILY, AND EARLY DAYS, OF THE PROPHET—
RELIGIOUS REVIVAL IN THE REGION OF PALMYRA—JOSEPH, IN DOUBT, ENQUIRES OF THE LORD—THE ANSWER—"THIS IS MY BELOVED SON"—HE TELLS HIS VISION, AND IS PERSECUTED FOR HAVING HEARD THE WORD OF THE LORD.

"I was born," says the Prophet Joseph, "in the year of our Lord 1805, on the 23d of December, in the town of Sharon, Windsor Co., Vt.

"My father, Joseph Smith, Sen., left the State of Vermont and moved to Palmyra, Ontario Co. (now Wayne Co.), N. Y., when I was in my tenth year. About four years afterward he moved, with his family, into Manchester, in the same county.

"Some time in the second year after our removal to Manchester, there was in that place an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country; indeed, the whole district seemed affected by it, and great numbers united themselves to the different religious parties, which created no small stir and division among the people; some crying 'Lo, here!' and some 'Lo, there!' * * * A scene of bad feeling ensued; priest against priest; convert against

convert ; so that all of the good feeling entertained, one for another, was entirely lost in a strife of words and a contest of opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, four members of it joining that church ; namely, my mother, my brothers Hyrum and Samuel H., and my sister Sophroina.

"During this time of great excitement my mind was called up to serious reflection and great uneasiness ; but although my feelings were deep, and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit. But in time my mind became somewhat partial to the Methodist sect, and I felt some desire to unite with them ; but so great was the confusion and strife among the different denominations that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion in the matter. * * * *

"While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads, 'If any of you lack wisdom let him ask of God, that giveth unto all men liberally, and upbraideth not, and it shall be given him.' Never did any passage of Scripture come with more power to the heart of man than did this to mine. It seemed to enter with great force into every feeling of my heart. * * * I at length came to the determination to 'ask of God,' concluding that if he gave to them who lacked wisdom, and

would not upbraid, I might venture. Accordingly I retired to the woods to make the attempt.

“It was on the morning of a beautiful clear day, early in the Spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

“After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed for a time as if I was doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized me; and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world—just at this moment of great alarm I saw a pillar of light exactly over my head, above the brightness of the sun, which gradually descended until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake to me, calling me by name, and said, pointing to the other, ‘This is my beloved son; hear him!’

“My object in going to enquire of the Lord was to know which of all these sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—for at that time it had never entered into my heart that all were wrong—and which I should join. I was answered that I should join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, ‘They draw near me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.’ He again forbade me to join any of them. * * * When I came to myself again, I found myself lying on my back, looking up into heaven.

“Some few days after I had this vision, I happened to be in company with one of the Methodist preachers who was very active in the before-mentioned religious excitement, and conversing with him upon the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil; that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of preju-

dice against me among professors of religion, and was the cause of great persecution, which continued to increase ; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me and create a hot persecution ; and this was common among all the sects—all united to persecute me.”

What that Methodist preacher then said to Joseph, churches still say : “It is all of the devil.” “There are no visions or revelations in these days ; all such things ceased with the Apostles ; there never will be any more of such.” And this in the very face of revelation sweeping over the bosom of the age like a mighty ocean ! Notwithstanding that since 1820, perhaps twenty-five million souls, outside of churches, and the majority of them from the intellectual classes, have accepted a dispensation of revelation in some form, churches stand do-day where they stood then. All christendom, still remaining without a present revelation of Jesus, yet this Jesus the supreme revelator of his Father’s kingdom!

CHAPTER II.

THE HEAVENS REST—JOSEPH LEFT TO MATURE—HIS
YOUTHFUL EXPERIENCE—ERROR AND REPENT-
ANCE—HE AGAIN SEEKS FOR A MANIFESTATION
FROM GOD—THE ANGEL MORONI VISITS HIM—
THE WONDROUS INTERVIEW—HIS MISSION FORE-
SHADOWED—SHOWN IN VISION WHERE THE
SACRED BOOK IS HID.

The great work of opening the dispensation thus accomplished by the august administration of the Father and Son, the heavens rested for a season. There was divine wisdom in this. Joseph was too young at that time to be sent forth with the wondrous proclamation to all nations, kindreds and tongues, that God had called him to be the prophet of a new civilization; too young, at fourteen, to seek out from the multitude strong apostolic men, saying unto them, "Leave your nets and follow me."

"My mind had now become satisfied," says Joseph, "so far as the sectarian world was concerned, that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. I continued to pur-

sue my common avocations in life until the 21st of Sept. 1823, all the time suffering persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision."

Philosophically reviewing this period of Joseph's life, the divine wisdom is easily discerned. His mind had received an extraordinary spiritual birth, and it was now necessary that his character should mature to prepare him for his great work. Perchance had the administration of angels been constant, and daily with him, from the age of fourteen, it would have unbalanced his mind, and stunted the physical majesty with which nature so liberally endowed him.

Thus may be seen a scientific reason underscoring the divine purpose. The method is at once profound and simple. The grand overture of the "Dispensation of the Fullness of Times" was given; presently will be seen the second divine movement. It is the revelation of the "New and Everlasting Covenant" which Jesus and his Father came to make with Earth.

Meantime Joseph fell into some improprieties of youth; which fact Anti-Mormon writers have dwelt upon with great relish. But let us hear his own confession:

"During the time which intervened between the vision and the year 1823 (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have treated me kindly, and, if they supposed me to be deluded, ought to have endeavored

in a proper and affectionate manner to have reclaimed me), I was left to all kinds of temptations, and mingled with all kinds of society. I frequently fell into many foolish errors, and displayed the weakness of youth and the corruption of human nature, which, I am sorry to say, led me into divers temptations to gratify appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections."

An ingenuous and touching confession; quite gratuitous; a recompense to his own conscience,—not an answer or apology before an earthly tribunal; for he swept away all human judgments that conflicted with his sense of right, and knelt only at the judgment seat of the Great Jehovah.

Singularly, yet naturally enough, this very experience of being left, for a time, in his youth, without the visible hand of his divine guide, was the providential way that led him to his extraordinary mission; for just here occurred his second grand vision. He says:

"On the evening of the above-mentioned 21st of Sept., after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter

than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen ; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant ; his hands were naked, and his arms also, a little above the wrists ; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me, that he was a messenger sent from the presence of God, and that his name was Moroni. That God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues ; or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprung. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Saviour to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate,

constituted what is called the *Urim* and *Thummim*) deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. * *

He told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the *Urim* and *Thummim*, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

“After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

“I lay musing on the singularity of the scene, and marveling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to be lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced, and again related the very same things which he had done at his first

visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

“By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father’s family) to get the plates for the purpose of getting rich. This he forbid me, saying, that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night.”

CHAPTER III.

REALISTIC CHARACTER OF THE VISITATION—INCIDENTS FROM OLIVER COWDERY'S NARRATIVE OF THE EVENT—THE ANGEL'S VISIT TO JOSEPH, IN THE FIELD—HE TELLS HIS FATHER OF THE VISION, AND IS CHARGED BY HIM TO OBEY THE ANGEL.

All night had the angel been with Joseph. 'Till the dawn of morn had he tarried. Thrice had he descended and thrice ascended, with all the circumstances of reality in his appearing.

Nor let it be thought that the physical is the only real, and that the spiritual and immortal are unreal. A wrong classification this of the ideas of the two moods of existence, as well as an inadequate and improper wording. The spiritual and immortal are the very adamant of being. Indeed, the demonstration of immortality is in the fact that it is the real, and not the unreal, of existence. It is the physical that, through dissolution, passes away, and in that passing away Nature is confounded, for a moment, in the midnight of death,—the midnight of existence, in fact, for the moment thereafter is the dawn of the everlasting. There cannot be anything more certain than the fact that the intellec-

tual world has either to give up all affirmation of the spiritual, or else treat it as the very essence of reality.

Now it is this realistic character of Joseph Smith's visions and experiences that makes him to be such a valuable problem for the age. He is of more value to the scientist than to the mere visionary disciple; and he may yet become a very solid subject of study for the skeptical intellect.

It is not now as in 1823; not now as in the lifetime of this extraordinary man. To-day a new-found spiritual sense is awaking in all society, insomuch that those who possess it most, if also endowed with intellectual acumen, fear greatly that the world is becoming spiritually insane.

Positively refreshing and restful, to intellect, is it to find a prophet so sound, so strong, so large in mind and robust in physique as Joseph Smith. There is no more insanity in him than in the giant oak of the forest. He dwelt in the very glare and illumination of a spiritual existence, and yet was the founder, organizer, and leader of a Latter-day Israel. It is this which makes him so rare a study. Not better was Moses,—he who, in the solidity of his physical and mental strength, turned aside to investigate the burning bush, and then conversed with Jehovah, in an extraordinary business-like way, about the deliverance of Israel. Not more real was Jacob's angel, with whom he wrestled all night, than were the angels of our times to Joseph.

And mark how circumstantial was the business of the angel with Joseph. Oliver Cowdery, who was his scribe in translating the Book of Mormon, tells

us that the angel, on the above-mentioned occasion, gave a general history of the Ancients of the American Continent. In fact his narrative was a sketch of the Book of Mormon, with oracular interspersions and personal charges to Joseph; so that during the interviews of that night he was made well acquainted with the Lord's business, in its opening views and purposes.

An incident, worthy of note, in the interesting narrative, is that of the angel showing Joseph in vision the place where the plates were deposited. It illustrates the seeric scope, and one phase of the seeric gift.

But perhaps the greatest marvel of that night's experience was the angel's deliberate ascensions and repeated returns to rehearse his subject, giving, by the intervals of Joseph's personal self-possession, an absolute sense of the reality of the whole. There is such a realistic character about this that it is made to be one of the chief features of that remarkable night. It is, moreover, quite ancient in its method and style. Those familiar with Homer will remember how exact were the messengers from the skies in rehearsing their messages from the Gods. Joseph, however, simply records the returns and repetitions of the angel as an incident that astonished him, and is seemingly not at all conscious of the antique forms of the visit. The personage was decidedly an ancient.

And the angel gathered the mantle of his glory around him. The description which Joseph gives of this phenomenon is as beautifully suggestive for the idealist as exact for the scientist: "I saw the

light in the room begin to gather immediately around the person of him who had been speaking to me," etc.

Then crew the cock as the angel ascended the third time, and the morning dawned. Truly a poetic fitness this to the dawn of the great spiritual day of Messiah's coming.

And as the narrative continues the realistic increases. Says Joseph:

"I shortly after arose from my bed, and, as usual, went to the necessary labors of the day, but, on attempting to labor as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started, with the intention of going to the house, but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me, calling me by name; I looked up and beheld the same messenger standing over my head, surrounded by light as before. He then again related all that he had related unto me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received. I obeyed. I returned to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and bade me go and do as commanded by the messenger."

CHAPTER IV.

THE PROPHET'S FIRST VISIT TO THE HILL CUMORAH.
—HE ATTEMPTS TO TAKE THE RECORDS, BUT IS
PREVENTED BY THE ANGEL—MORONI APPEARS
TO HIM—GREAT VISION OF THE POWERS OF DARK-
NESS AND OF LIGHT—THE ANGEL'S CHARGE AND
INSTRUCTION—DESCRIPTION OF MOUNT CUMORAH.

The first visit of the youthful prophet to the hill Cumorah, where the angels of the Western Hemisphere guarded the records of their ancient nations, was a circumstance that well might awe the imagination of the reader. To Joseph, with his quickened spiritual sense, it was an actual visit to the solemn domain of the mighty dead, who, whether visible or invisible, he knew would meet him there.

Having been charged by his father to obey the heavenly messenger, Joseph left the field and wended his way to the hill Cumorah, where the angel awaited him. During his walk of from two to three miles,—the distance from his father's house to this spot around which such a volume of ancient history clusters,—it seemed, to use Joseph's own words, as though two invisible powers were striving to obtain the controlling influence over him.

The hour of temptation had come !

The one power sought to allure his mind with worldly ambitions and prospect of gain, through possession of the golden plates upon which was written the history of the ancient races of America; for very naturally he thought that the world would be astonished at the coming to light of so great a treasure, and by his instrumentality. The other power strove to bring his youthful mind to the integrity and comprehension of the mission opening before him, and to a realization that the sacred book could only be obtained for the glory of God and the special purposes of which the angel had spoken.

Thus contended the invisible powers, and such the conflicting state of Joseph's mind as he wended his way to the sacred hill.

Arriving at the spot where the records had been buried, ages before, by Moroni, he recognized it at the instant, "owing," he says, "to the distinctness of the vision which I had concerning it."

"On the west side of this hill Cumorah," he continues, "not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box; this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever, which I fixed under the edge of the stone, with a little exertion I raised it up. I looked in, and there indeed did I behold the plates, the *Urim* and *Thummini*, and the breastplate, as stated by the messenger. The box in which they

lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways, and on these stones lay the plates and the other things with them."

The famous letters of Oliver Cowdery, on the rise of the church, give the most graphic and circumstantial account of Joseph's first visit to the hill Cumorah. From the point above given Mr. Cowdery says :

"On attempting to take possession of the record, a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted, for an instant, and then made another attempt, but was more sensibly shocked than before. He made a third attempt, with increased exertion, when his strength failed him more than at either of the former times, and without premeditation he exclaimed, 'Why can I not obtain this book?' 'Because you have not kept the commandments of the Lord,' answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. * * * * At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind, and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened, and the glory of the Lord shone roundabout and rested upon him. While he thus stood gazing and admiring, the angel said, 'Look!' and as he thus spoke he beheld the Prince of Dark-

ness, surrounded by his innumerable train of associates. As this passed before him the heavenly messenger said, 'All this is shown, the good and the evil, the holy and the impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one.' * * * You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fullness of the gospel of Jesus Christ, as it was given to his people on this land. * * * They cannot be interpreted by the learning of this generation; consequently they would be considered of no worth, except as precious metal. Therefore, remember, they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work. * * * If you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a command to come and take them.'"

Mount Cumorah, the scene of the above occurrence, is thus described by Mr. Cowdery:

"As you pass on the mail-road from Palmyra, Wayne Co., to Canandaigua, Ontario Co., N. Y.,

before arriving at the little village of Manchester, say from three to four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large is because it is as large, perhaps, as any in that country. The north end rises quite suddenly until it assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass towards Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by.

“At about one mile westward rises another ridge of less height, running parallel with the former, leaving a beautiful vale between. The soil is of the first quality for the country, and under a state of cultivation which gives a prospect at once imposing, when one reflects on the fact, that here between these hills, the entire power and national strength of both the Jaredites and Nephites perished.

“This hill, by the Jaredites was called Ramah; by the Nephites, Cumorah. Around it pitched the famous army of Coriantumr their tents. Coriantumr was the last king of the Jaredites. The opposing army was in the west; and in this same valley and near by, from day to day, did that mighty race spill their blood, in wrath contending,

as it were, brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying. Here may be seen where once sunk to naught the pride and strength of two mighty nations.

“The hill Cumorah, at the time of my visit presented a varied appearance. The north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you pass to the south you soon come to scattered timber, the surface having been cleared by art or by wind; and at a short distance farther to the left, you are surrounded by the common forest of the country. It is necessary to observe that even the part cleared was only occupied by pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman with any degree of ease or profit. It was the second mentioned place where the record was found deposited, on the west side of the hill, not far from the top down its side; and when I visited the place in 1830, there were several trees standing: enough to cause a shade in Summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was found. * * * How far below the surface these records were placed by Moroni I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, one is ready to conclude that they were some feet below,

as the earth would naturally wear more or less in that time; but being placed toward the top of the hill, the ground would not remove as much as at two-thirds perhaps. * * * The manner in which the plates were deposited: first a hole of sufficient depth was dug; at the bottom of this was laid a stone of sufficient size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of the stone, were placed erect four others; their bottom edges resting in the cement at the outer edges of the first stone. The four last named when placed erect, formed a box; the corners, or where the edges came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side, stones were smooth. This box was sufficiently large to admit a breastplate such as was used by the ancients. From the bottom of the box, or from the breastplate, arose three small pillars of the cement, and upon these three pillars were placed the records. This box was covered with another stone, the bottom surface being flat and the upper crowning. * * * *
 Whatever may be the feelings of men on the reflection of past acts, which have been performed on certain portions or spots of the earth, I know not: neither does it add to nor diminish from the reality of my subject. When Moses heard the voice of God, at the foot of Mount Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy.

The same may be observed when Joshua beheld the Captain of the Lord's Host, by Jericho ; and I confess that my mind was filled with many reflections ; and though I did not then loose my shoes, yet with gratitude to God did I offer up the sacrifice of my heart."

CHAPTER V.

THE MOTHER'S REMINISCENCES OF HER PROPHET SON
—HER GRAPHIC DESCRIPTION OF THE HOME-
CIRCLE—JOSEPH TELLING THE STORY OF THE
ANCIENTS OF AMERICA—DEATH OF HIS BROTHER
ALVIN—CONTINUATION OF JOSEPH'S SKETCH.

Mother Lucy Smith's reminiscences of her prophet son in those early days have at once a familiar charm and an exquisite touch of the earnest simplicity and faith in which the Smith family received the angelic visitation. Of the occurrences immediately succeeding Joseph's first visit to the hill Cumorah, she says :

“The ensuing evening, when the family were all together, Joseph made known to them all that he had communicated to his father in the field, and also of his finding the record, as well as what passed between him and the angel while he was at the place where the plates were deposited. Sitting up late that evening, in order to converse upon these things, together with over-exertion of mind, had much fatigued Joseph; and when Alvin observed it, he said, ‘Now, brother, let us go to bed, and rise early in the morning, in order to finish our day's work at an early hour before sunset; then, if mother

will get our suppers ready early, we will have a fine long evening, and we will all sit down for the purpose of listening to you while you tell us the great things which God has revealed to you.'

"Accordingly, by sunset the next day we were all seated, and Joseph commenced telling us the great and glorious things which God had manifested to him; but before proceeding, he charged us not to mention out of the family that which he was about to say to us, as the world was so wicked that when they came to a knowledge of these things they would try to take our lives; and that when we should obtain the plates, our names would be cast out as evil by all people. Hence the necessity of suppressing these things as much as possible, until the time should come for them to go forth to the world.

"After giving us this charge, he proceeded to relate further particulars concerning the work which he was appointed to do, and we received them joyfully, never mentioning them except among ourselves, agreeable to the instructions which we had received from him.

"From this time Joseph continued to receive instructions from the Lord, and we continued to get the children together every evening, for the purpose of listening while he gave us a relation of the same. I presume our family presented an aspect as singular as any that ever lived upon the face of the earth—all seated in a circle,—father, mother, sons and daughters, and giving the most profound attention to a boy, eighteen years of age, who had never read the Bible through in his life: he seemed much less

inclined to the perusal of books than any of the rest of our children, but far more given to meditation and deep study.

"We were now confirmed in the opinion that God was about to bring to light something upon which we could stay our minds, or that would give us a more perfect knowledge of the plan of salvation." * * *

She also tells a touching story of the death of Alvin, which is appropriately incorporated here, in that it contains Alvin's dying charge to Joseph:

"On the 15th of Nov., 1824, Alvin was taken very sick with bilious colic. His father went immediately for a physician who, when he arrived, administered a dose of calomel, which lodged in the stomach, and baffled the skill of four other physicians, who were subsequently called. After some exertion on their part to carry the calomel off, Alvin told them that it was still lodged in the same place, and that it must take his life. On coming to this conclusion he called for all of the children and gave them his parting exhortation. * * When he came to Joseph, he said, 'I am now going to die. * * I want you to do everything in your power to obtain the record. Be faithful in receiving instruction, and in keeping every commandment that is given you. * * And always be kind to father and mother.'"

Alvin shortly after died. "A vast concourse of people," continues his mother, "attended his obsequies, who seemed very anxious to show their sympathy for us in our bereavement."

The following, also told by his mother, shows

how strictly Joseph obeyed the injunction to join neither of the sects, and how his mind was illumined concerning the Scriptures :

“Shortly after the death of Alvin, a man commenced laboring in the neighborhood, to effect a union of the different churches, in order that all might be agreed, and thus worship God with one heart and one mind.

“This seemed about right to me, and I felt much inclined to join in with them ; in fact, the most of the family appeared quite disposed to unite with their numbers ; but Joseph, from the first, utterly refused even to attend their meetings, saying, ‘Mother, I do not wish to prevent your going to meeting, or any of the rest of the family, or your joining any church you please ; but, do not ask me to join them. I can take my Bible, and go into the woods, and learn more in two hours, than you can learn at meeting in two years, if you should go all of the time.’ ”

With these reminiscences may properly be incorporated Joseph’s own brief sketch of his life from this point up to the obtaining of the plates in 1827 ; after which opens the regular historic period of the Latter-day Work.

“Accordingly as I had been commanded,” says Joseph, “I went at the end of each year, [to the hill Cumorah] and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.”

At these conferences between Joseph and the angel was outlined the grand design of the immortals concerning the Latter-day Kingdom of God; and there has been so much correspondence between the after facts and those original designs that even the skeptical investigator must be struck thereby. Show to us an intricate and wonderful piece of mechanism, and we scarcely need the inventor's testimony that he and his genius—he and the angel of his invention—have had many a night-vigil at their work. So do fifty-seven years of connected facts sufficiently testify that Joseph and Moroni have made a very circumstantial record in modern times.

Not in all the spiritual history of the race is there anything more dramatically striking than these yearly visits of Joseph to Moroni. Picture these two on Mount Cumorah; remember it was the hour of earth's spiritual midnight, and only one angel on the watch. Then compare that awful but auspicious moment with the present,—when hosts of angels of some class or other are up and doing in every land. And how strikingly parallel to that watch which the wise men and angels kept in the East, on the night when the star of Messiah appeared, was that watch which was kept by Joseph and the angel, when first shot athwart the midnight of the age the star of the latter-days.

CHAPTER VI.

JOSEPH RECEIVES THE PLATES—THE ANGEL GIVES HIM STRICT CHARGE CONCERNING THEM—DEVICES OF HIS ENEMIES THWARTED—THE PLATES FINALLY RETURNED TO MORONI—REMOVAL INTO PENNSYLVANIA—MARTIN HARRIS—HIS EPISODE WITH PROF. ANTHON—HE BETRAYS HIS TRUST.

The four years of probation were ended. During this period Joseph had been Moroni's pupil. The sustained intercourse with the angel had made him a prophet.

"At length," says Joseph, "the time arrived for obtaining the plates and the *Urim* and *Thummim*. On the 22d of Sept. 1827, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge,—that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I should use my endeavors to preserve them until he (the messenger) should call for them, they should be protected.

"I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had

done what was required at my hand he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were made to get them from me. Every stratagem that could be invented was resorted to for that purpose. The persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible. But by the wisdom of God they remained safe in my hands, until I had accomplished by them what was required at my hand; when, according to arrangement, the messenger called for them. I delivered them up to him, and he has them in his charge until this day.

"The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family, and about me. If I were to relate a thousandth part of them it would fill volumes. The persecution became so intolerable that I was under the necessity of leaving Manchester and going with my wife to Susquehanna Co., in the State of Pennsylvania.

"While preparing to start (being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions.

"Mr. Harris was a resident of Palmyra township, and a farmer of respectability. By this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival

there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the *Urim* and *Thummim* I translated some of them; which I did between the time I arrived at the house of my wife's father in the month of December and the February following.

"Some time in this month of February the before-mentioned Mr. Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return :

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Prof. Anthon, a gentleman celebrated for his literary attainments. Prof. Anthon stated that the translation was correct,—more so than any he had before seen translated from the Egyptian. I then showed him those which were not translated, and he said that they were Egyptian, Chaldaic, Assyriac and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked how the young man found out there were gold plates in the place where he found them. I answered, that an angel of God had re-

vealed it unto him. He then said to me, "Let me see that certificate." I accordingly took it out of my pocket and gave it to him, when he took it and tore it in pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, "I cannot read a sealed book." I left him and went to Dr. Mitchell, who sanctioned what Prof. Anthon had said respecting both the characters and the translation.'

"Mr. Harris, having returned from this tour, left me and went home to Palmyra, arranged his affairs and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates."

Mr. Harris, being anxious to show the writings to his friends at home, after he had made considerable progress with the work, asked permission to take them with him on a contemplated visit to his family. This was refused; but after much importuning he was granted the coveted favor, under strict condition, however, that he should show the writing to only five certain persons of his own family.

"Notwithstanding, however," says Joseph, "the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day."

The work of translation being thus interrupted through Martin Harris' perfidy, Joseph turned his attention for the time being to the sustenance of his family, receiving, however, from time to time, revelations from the Lord concerning the book, and also giving to him explicit counsel and guidance.

CHAPTER VII.

OLIVER COWDERY—HIS INTRODUCTION TO THE FAMILY—A REVELATION TO HIM AND JOSEPH—HIS HISTORIC IMPORTANCE—A REVELATION AFFIRMING THAT JOHN THE BELOVED NEVER TASTED DEATH—JOHN THE BAPTIST APPEARS TO JOSEPH AND OLIVER AND CONFERS ON THEM THE AARONIC PRIESTHOOD.

At about this time there came to the help of the work the personage who above all others sustained the most peculiar relation to the Prophet at the opening of the dispensation. It was Oliver Cowdery, the man who became the scribe and chief witness of the Book of Mormon, and who with Joseph received the priesthood under the hands of John the Baptist.

“On the 15th day of April, 1829, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school where my father resided, and my father being one of those who sent to school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

“Two days after the arrival of Mr. Cowdery, I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord through the *Urim* and *Thummim*, and obtained the following revelation :

1. A great and marvelous work is about to come forth unto the children of men. Behold, I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow ; therefore give heed unto my words.

2. Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God : yea, whosoever will thrust in his sickle and reap, the same is called of God ; therefore, if you will ask of me you shall receive ; if you will knock it shall be opened unto you.

3. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion, seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

4. Verily, verily, I say unto you, even as you desire of me, so it shall be unto you ; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation : keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

5. Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and

cometh from above: and if thou wilt inquire, thou shalt know mysteries which are great and marvelous: therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known to any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

6. Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

7. Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart: I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

8. Therefore be diligent, stand by my servant Joseph faithfully, in whatsoever difficult circumstances he may be for the world's sake. Admonish him in his faults, and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity.

9. Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

10. Behold, I am Jesus Christ, the son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

11. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

12. Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires—a desire to lay up treasures for yourself in heaven—then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

13. And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.

14. Verily, verily, I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they, and then shall ye have joy in the fruit of your labors.

15. Verily, verily, I say unto you, as I said unto

my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore if ye sow good, ye shall also reap good for your reward.

16. Therefore, fear not, little flock, do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. Behold, I do not condemn you, go your ways and sin no more, perform with soberness the work which I have commanded you; look unto me in every thought; doubt not, fear not; behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

The historic importance of this revelation is worthy of note, for it is substantially Joseph's first manifesto, as a prophet, that a "great and marvelous work" is "about to come forth unto the children of men." Personally addressed to Oliver Cowdery, yet did the subject matter concern the whole world. The rise of the Latter-day Church is now clearly announced, and the promise established in the ministry of Joseph and Oliver, who were afterwards classed by revelation as the first and second elders of the church. There is also an historic value in the emphasis of this association, as it corrects that wide-spread, but radically false, statement that it was Joseph and Sidney Rigdon who devised what some have pleased to term "the scheme of Mormonism." This statement is found in all our popular encyclopedias, and yet there is a well-defined Mormon

history, personally known to thousands, dating back years before Sidney Rigdon and Joseph ever met. The circumstantial narrative of Oliver Cowdery's first intercourse with Joseph is, therefore, very necessary to the integrity of history. It is thus told by the mother of the Prophet:

"In April, [1829] Samuel and Mr. Cowdery set out for Pennsylvania. The weather, for some time previous, had been very wet and disagreeable—raining, freezing, and thawing alternately, which had rendered the roads almost impassable, particularly in the middle of the day. Notwithstanding, Mr. Cowdery was not to be detained, either by wind or weather, and they persevered until they arrived at Joseph's.

"Joseph had been so hurried with his secular affairs, that he could not proceed with his spiritual concerns as fast as was necessary for the speedy completion of the work. There was also another disadvantage under which he labored: his wife had so much of her time taken up with the care of her house, that she could write for him but a small portion of the time. On account of these embarrassments, Joseph called upon the Lord, three days prior to the arrival of Samuel and Oliver, to send him a scribe, according to the promise of the angel, and he was informed that the same should be forthcoming in a few days. Accordingly, when Mr. Cowdery told him the business that he had come upon, Joseph was not at all surprised.

Here is a connecting passage from Joseph himself, which will complete the account of the introduction of Oliver Cowdery to the Prophet and his family:

"After we had received this revelation [as previously quoted], he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being; so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself."

There was a prophet-like boldness about Joseph that at least must astonish the intellectual skeptic, even as it charms the reverent disciple. And at no period of his life was this more striking than between his fourteenth and twenty-fourth year, when he was almost entirely unlettered, with no teacher but the angel, or, to put the most skeptical construction, with no other inspirer than his own daring genius. Till Oliver Cowdery came he had no adequate communion of thought with mortal, and even then Oliver was but the scribe and Joseph as the archangel of a dispensation,—being already familiar with the knowledge of the eternities, or at least holding in his hands a key to unlock the mysteries of the heavens. A case illustrative of this occurred at the very opening of the intercourse between Joseph and his scribe. He says:

"During the month of April I continued to translate, and he to write, with little cessation, during

which time we received several revelations. A difference of opinion arising between us about the account of John the Apostle, mentioned in the New Testament (John, xxi-v, 22), whether he died or continued, we mutually agreed to settle it by the *Urim* and *Thummin*, and the following is the word which we received :

1. And the Lord said unto me, John, my beloved, what desirest thou? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord, give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily, I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindred, tongues, and people.

2. And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? for he desired of me that he might bring souls unto me, but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done; yea, he has undertaken a greater work, therefore I will make him as flaming fire and a ministering angel: he shall minister for those who shall be heirs of salvation who dwell on the earth: and I will make thee to minister for him and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

3. Verily, I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

This is the revelation that originated the view of

the church that John the Revelator never tasted death. It was also afterwards discovered by Joseph and Oliver, in their work of translating the Book of Mormon, that there were three Nephites who received the same extraordinary promise that they should tarry until the second coming of the Lord, performing a peculiar ministry among the nations, moving at their will, unknown except to a few chosen ones to whom they might reveal themselves. We shall meet these "three Nephites" hereafter.

As the history of Joseph's ministry and work opens to the view he will be seen to rise from the mere translator of a sacred book to his character as Prophet of a new dispensation, and founder of the Church of Jesus Christ of Latter-day Saints. Already the Ancients of the East as well as the West—Apostles and Prophets of dispensations—are fast coming with their keys of power and authority into his ministry. The Book of Mormon is but the initial. This Prophet is raising a mighty structure, with the keystones of all the ages, and it is very important, for a comprehension of his character and mission, that this view of him should be taken from the beginning. Immediately is to follow a grand illustration of this, for John the Baptist appears, to confer the keys of his ministry, bringing also a promise of the coming of Peter, James, and John the Revelator, with the keys of the priesthood of Melchisedeck. The Prophet narrates:

"We still continued the work of translation when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and enquire of the Lord respecting baptism for the remission of sins,

as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, 'Upon you my fellow-servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly, we went and were baptized; I baptized him first, and afterwards he baptized me; after which I laid my hands upon his head and ordained him to the Aaronic priesthood; afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded.

"The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us, and that I should be called the first

elder and he the second. It was on the 15th day of May, 1829, that we were baptized, and ordained under the hand of the messenger.

“Immediately on our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our Heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, as soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.”

CHAPTER VIII.

DIGEST OF THE BOOK OF MORMON—HISTORY OF ANCIENT AMERICA—ORIGIN OF THE AMERICAN INDIANS—EXTINCTION OF A GREAT PEOPLE—HOW THEIR RECORDS WERE KEPT, ETC.

For the information of the general reader it will be proper to here introduce a rapid sketch or digest of the Book of Mormon, which may be called the Bible of Ancient America. It is representatively the sacred book of the Nephites; and at the outset it may be told that the Nephites were the people who built many of those wonderful cities of Ancient America and gave birth to its civilization,—the relics of which, since the publication of the Book of Mormon, have been constantly coming to light. The Nephites, however, were not the most ancient people of this Continent, of whom the Book reveals a history, but they are the people more nearly related to the present dispensation and future destiny of this “land of promise.”

The Patriarch of the Nephites was an ancient, from Jerusalem, Nephi by name,—the son of Lehi. It is he who opens the Book of Mormon.

“It came to pass,” writes Nephi, introducing his history, “in the commencement of the first year of

the reign of Zedekiah, king of Judah," that there "came many prophets, prophesying unto the people that they must repent, or the great city of Jerusalem must be destroyed."

Among these prophets was Lehi, the father of Nephi; and Lehi prayed unto the Lord in behalf of his people. And as he prayed "there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard, he did quake and tremble exceedingly."

After Lehi returned to his house at Jerusalem "he cast himself upon his bed, being overcome with the spirit," when he was shown the destruction of Jerusalem, and "many marvelous things," and a book was revealed in his vision which "manifested plainly of the coming of Messiah, and also the redemption of the world."

Then Lehi "went forth among the people, and began to prophesy and to declare unto them concerning the things which he had both seen and heard." But the Jews sought his life; and then "the Lord commanded him in a dream to take his family and depart into the wilderness."

This he did, accompanied by his family, consisting of Sariah his wife, and their sons Laman, Lemuel, Sam and Nephi.

After traveling three days into the wilderness Lehi pitched his tent in a valley beside a river of water which "emptied into the Red Sea, and the valley was in the borders near the mouth thereof." Here Lehi "built an altar and made an offering unto the Lord."

But Laman and Lemuel, the elder sons, began to murmur against their father. At this point Nephi brings himself into the narrative thus :

“And it came to pass that I, Nephi, being exceeding young (nevertheless being large in stature), and having great desire to know of the mysteries of God, wherefore I did cry unto the Lord ; and behold he did visit me and did soften my heart that I did believe all the words which had been spoken by my father.” And the Lord spake unto him, saying, “Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.”

Thus Nephi became the Lord's anointed, and thenceforth, though young, he had a divine ministry to his family.

Nephi, having converted his brother Sam and by his divine enthusiasm having overcome the rebellion of his elder brothers against their father, he and his brothers, previous to the continuation of their migration, returned to Jerusalem to obtain their family records, “which were engraved on plates of brass.”

These records rightfully belonged to Lehi, but were now in possession of his kinsman Laban, who was a warrior and an influential man in Jerusalem.

When Nephi and his brothers drew near to the city they cast lots to determine who should go to Laban to demand of him the family records. The lot fell upon Laman, who in the sequel was driven from the presence of Laban, and he fled out of the city to his brethren.

But young Nephi was invincible in his courage and faith.

The patriarch Lehi, in his flight from Jerusalem had left all his wealth. So Nephi now persuaded his brethren, and, he says, "We went down to the land of our inheritance, and we did gather together our gold, and our silver, and our precious things. And after that we had gathered these things together we went up again unto the house of Laban."

For the family records they offered all this wealth, but, says Nephi, "When Laban saw our property, and that it was exceeding great, he did lust after it, insomuch that he thrust us out, and sent his servants to slay us, that he might obtain our property." But in the issue Nephi overcame Laban, and obtained the records through Zoram, Laban's servant, who, being promised his freedom, made an oath to Nephi and accompanied the family in their migration.

The obtaining of these plates was of the utmost importance to the Israelitish colonists now leaving their native Jerusalem in quest of another "land of promise," for on them were engraved the five books of Moses and the history of the Jews from the beginning down to the commencement of the reign of Zedekiah, King of Judah; and also the prophecies of the Jewish prophets to that date.

Thus was Lehi furnished with the basis of a civilization to be founded in the land whither the Lord was leading them.

But there was another want more important to be supplied than the obtaining of the records,—indeed an imperative necessity in the colonization of a new world. Lehi's sons were without wives. So, being commanded by the Lord, he sent Nephi

and his brothers again to Jerusalem to "bring down Ishmael and his family into the wilderness."

Now Ishmael, Lehi's friend, had several sons and five daughters. So the two families became united in the grand purpose of colonizing the new world which the prophet Lehi saw in faith.

Then the voice of the Lord again spake unto Lehi by night and commanded him that on the morrow he should continue his journey; so these Israelitish colonists plunged deeper into the wilderness towards the great sea which they were to cross to reach the promised land.

For eight years they sojourned in the wilderness, but at length came to a land which they called Bountiful because of its fruit and wild honey and the general abundance of the country. "And all these," says Nephi, "were prepared of the Lord, that we might not perish. And we beheld the sea, which we called Irreantum, which being interpreted is many waters."

By the sea shore they pitched their tents. Nephi, by divine right and force of character, is leader of his brethren. Upon his head, during the sojourn in the wilderness the murmurings fell. His brothers and their wives, and the sons of Ishmael and their wives, often reproached him as an ambitious visionary who had led them into the wilderness, far away from civilization, that he might make himself a "king and ruler" over them. It is evident that they were all conscious of his force and genius. The narrative thus continues:

"And it came to pass that after I, Nephi, had been in the land of Bountiful for the space of many

days, the voice of the Lord came unto me, saying, 'Arise and get thee into the mountain.' And I arose and went up into the mountain, and cried unto the Lord.

"And the Lord spake unto me, saying, 'Thou shalt construct a ship, after the manner which I shall shew thee, that I may carry thy people across these waters.'

"And I said, Lord, whither shall I go, that I may find ore to smelt, that I may make tools to construct the ship, after the manner which thou hast shewn me? And it came to pass that the Lord told me whither I should go to find ore to make tools."

During the construction of the ship there were repeated rebellions against Nephi; but his superior will and cunning workmanship charmed some of them to his assistance, while at times also the Spirit of the Lord so kindled his lion-like nature that his rebellious brethren trembled before him. But Nephi preferred to display to them the character of the lamb, and to be to them the younger brother.

At length the ship was constructed. Then the voice of the Lord came unto the patriarch Lehi, saying, "Arise and go down into the ship."

Many years had now elapsed since these colonists left Jerusalem; but there had been wisdom in the protracted sojourn, for the colony had greatly increased. Lehi had become the father of two more sons.—Jacob and Joseph,—so that from him ultimately sprang six tribes. Then there were the sons of Ishmael, and of Zoram, the servant of Laban (through whom Nephi, as has been shown, obtained

the sacred plates), who had married the eldest daughter of Ishmael. And very probably there were manservants and maidservants, Lehi and Ishmael both having been wealthy elders in Jerusalem. And many children had been born to the families in the wilderness and in the land of Bountiful, some of whom were now stripling sons and nearly marriageable daughters. Thus the colony had ripened.

"And it came to pass," says Nephi, "that on the morrow, after that we had prepared all things, much fruit and meat from the wilderness, and honey in abundance, and provisions, according to that which the Lord had commanded us, we did go down into the ship with all our loading and our seeds, and whatsoever things we had brought with us, every one according to his age; wherefore we did all go down into the ship with our wives and our children." Thus in a strict patriarchal order.

By miraculous guidance these emigrants of Israel were led across the great waters, under Nephi, who wrote as follows of the close of the voyage and their landing:

"After we had sailed for the space of many days, we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the Promised Land.

"And it came to pass that we did begin to till the earth, and we began to plant seeds; yea we did put all our seeds into the earth which we had brought from the land of Jerusalem."

Their first crops were abundant; and, continues Nephi, "we did find upon the Land of Promise, as

we journeyed in the wilderness, that there were beasts in the forest of every kind, both the cow, and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of men. And we did find all manner of ore, both of gold and of silver and copper."

Already had they met signs of a former civilization, besides nature in her primitive wildness; and, as their records of a later period relate, they found the relics of a very ancient people, with a national history commencing before Abraham was born—an empire of the West as old as that of Egypt, whose mighty cities flourished ere the foundations of Jerusalem were laid.

After these Hebrew colonists had become fairly settled in America (for, in plain words, they had been led to America), Nephi attempted to establish in the land a regular Israelitish commonwealth, with the law of Moses as the basis. He also sought to keep alive among his brethren the remembrance of the writings of the Jewish prophets, and to inspire them with the words of glorious Isaiah, whose genius most charmed him. And thus it will be seen that Nephi possessed at once the true empire-founding character and the soul of prophecy.

The patriarch Lehi was now about to gather up his feet and sleep with his fathers. But he was quite as anxious as his empire-founding son that his tribes should grow into a mighty nation upon the plan of the Hebrew Commonwealth. True, the Lord had made a covenant with Lehi that he would give unto him this vast Land of Promise, compared

with which Palestine was as a mere garden plot for extent, yet he sought to establish the covenant, made to Abraham, Isaac and Jacob, as the anchor of his new world.

So Lehi, before his death, gathered together his sons and daughters, and the sons and daughters of Ishmael, and Zoram and his household, and the generation of the families which had been born since they left Jerusalem; and he expounded to them the Scriptures, and rehearsed all the history of their Hebrew sires. Then he blessed them in the order of their families. And "after Lehi had spoken unto all his household, according to the feelings of his heart, and the spirit of the Lord which was in him, he waxed old. And it came to pass that he died and was buried."

Scarcely were the days of mourning ended ere the strife against Nephi was renewed; and being convinced that the hatred was becoming hereditary, he resolved to separate from the fast increasing tribes of Laman, Lemuel, and the sons of Ishmael. Accordingly he says, "I, Nephi, did take my family, and Sam, mine elder brother, and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all they which would go with me.

* * * And after that we had journeyed for the space of many days, we did pitch our tents. And my people would that we should call the name of the place Nephi; wherefore we did call it Nephi. And all they which were with me did take it upon them to call themselves the people of Nephi. And we did observe to keep the judgments, and the statutes, and the commandments of the Lord, in all

things, according to the law of Moses. And the Lord was with us, and we did prosper exceedingly."

From the commencement of the Nephite era this great prophet and empire-founder of Ancient America was successful in establishing civilization. No longer did his people lead the life of nomads. Says he, "I did teach my people that they should build buildings, and that they should work in all manner of wood, and of iron, and of copper, and of brass, and of steel, and of gold, and of silver, and of precious ores, which were in great abundance. And I, Nephi, did build a temple, and I did construct it after the manner of the temple of Solomon, save it was not built of so many precious things; * * * but the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine. * * *

"And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people. And we lived after the manner of happiness. And thirty years had passed away from the time we left Jerusalem."

Thus commenced the history of the Nephites, as a nation.

At the expiration of forty years Nephi wrote that already had war begun between the Nephites and the Lamanites. At fifty-five years from the time Lehi left Jerusalem the records were committed to Jacob, who wrote:

"Now Nephi began to be old, and he saw that he must soon die; therefore he anointed a man to be a king and ruler over his people. * * * And it came to pass that Nephi died."

And Enos succeeded his father, Jacob, in the priestly and prophetic office ; and Jarom succeeded his father, Enos, while the kingly office was confirmed in the sons of Nephi. Jarom, continuing the record, wrote :

“ And now, behold, two hundred years had passed away, and the people of Nephi had waxed strong in the land. They observed to keep the law of Moses and the Sabbath day holy unto the Lord, and they profaned not ; neither did they blaspheme. And the laws of the land were exceeding strict.”

Of the Lamanites, he says, they were more numerous than the Nephites ; “ and they loved murder and would drink the blood of beasts. And they came many times against the Nephites to battle. But our kings and our leaders were mighty men in the faith of the Lord ; wherefore we withstood the Lamanites, and swept them away out of our lands, and began to fortify our cities. * * * And the prophets, and the priests, and the teachers did labor diligently, exhorting, with all long-suffering, the people to diligence ; teaching the law of Moses, and the intent for which it was given ; persuading them to look forward unto the Messiah, and believe in him to come as though he already was.”

From father to son the priesthood was handed down, and with it the sacred records engraven on plates, to which each possessor from time to time added something of the history of his people.

The prophet Amaleki, who lived about four hundred years after the flight of Lehi from Jerusalem, relates that the land of Nephi having fallen, under the invasions of the warlike Lamanites, King

Mosiah led those of his people who would follow him out of the land of their fathers, being thus commanded of the Lord. It was nothing less than the exodus of the Nephites to preserve themselves from bondage. Amaleki wrote:

“And they were led by many preachings and prophesyings. And they were admonished continually by the word of God; and they were led by the power of his arm, through the wilderness, until they came down into the land which is called Zarahemla. And they discovered a people called the people of Zarahemla.”

These also had descended from an Israelitish colony who left Jerusalem soon after the patriarch Lehi, and who seem to have followed nearly in his tracks. They had been led by the same power, and had thus escaped the Babylonian captivity. They had become very numerous in America, but their language was corrupted, for the fathers brought no records with them from Jerusalem. King Zarahemla, however, knew the origin of his people by tradition, and he rejoiced exceedingly at having the language of his race restored, and his kingdom taught the religion of their Hebrew sires, by the elders of the Nephites. This done the two kingdoms became united under King Mosiah.

After Mosiah, King Benjamin reigned in his stead. And “behold,” says the record, “King Benjamin was a holy man, and he did reign over his people in righteousness.”

Now Benjamin was more of a prophet and a preacher than a king. And he sent a proclamation to all his people that they might gather themselves

together and come up to the temple to hear the word of the Lord from his lips; for the spirit of revelation was in him, even as it had been in his great progenitor Nephi.

And multitudes came up, in families. "And they pitched their tents round about the temple, that thereby they might remain in their tents, and hear the words which King Benjamin should speak unto them; for the multitude being so great King Benjamin could not teach them all within the walls of the temple, therefore he caused a tower to be erected, that thereby his people might hear the words which he should speak unto them."

Then King Benjamin rehearsed the religion of their Hebrew fathers, according to Moses and the Prophets; but the coming of Christ and salvation in him formed the great subject of his sermons. For from Nephi down to Benjamin the revelation of the coming Saviour was chief in the teachings of the Nephite Prophets.

And "when King Benjamin had made an end of speaking the words which had been delivered unto him by the Angel of the Lord, he cast his eyes round about on the multitude, and behold, they had fallen to the earth, for the fear of the Lord had come upon them."

Having converted the whole people of Zarahemla to faith in the coming Christ, King Benjamin established a church in his name. Says the record:

"And now King Benjamin thought it was expedient, after having finished speaking to the people, that he should take the names of all those who had entered into a covenant with God, to keep his com-

mandments. And it came to pass that there was not one soul, except it were little children, but what had entered into the covenant, and had taken upon them the name of Christ."

To more fully accomplish his ministry King Benjamin appointed his son Mosiah to reign in his stead; and this was in the four hundred and seventy-sixth year from the time Lehi left Jerusalem.

And in the days of Mosiah rose the great High Priest Alma, who became the head of the church. He baptized the people, ordained a regular priesthood, and established churches throughout the land in the name of the coming Christ.

At the death of the great High Priest Alma, his son Alma succeeded him.

"And Mosiah died also, in the thirty and third year of his reign, being sixty and three years old, making in the whole five hundred and nine years from the time Lehi left Jerusalem. And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma who was the founder of their church."

From this time to the destruction of the Nephites a theocracy prevailed, commencing with "Alma the First, chief judge over the people of Nephi, and High Priest over the church."

But for several generations prior to the coming of Christ, the church which the great High Priest Alma founded fell into darkness and transgression. Then rose prophets to warn the people and to point to the near approach of the Son of Man with his mission as the Saviour of the whole world, and the

sign of his coming was given in such solemn splendor of a manifest God that all the people knew its import. During the ministry of his life in Jerusalem, however, the Nephites, like the virgins of the parable, slumbered and slept and their lamps went out. Then came the crucifixion and the resurrection, after which Jesus appeared to the people of this continent, chose apostles, set up his church, and tarried personally with them for quite a season in his immortalized state, appearing at times to the multitude.

But the circumstantial account of the personal administration of Jesus Christ to the Nephites, after his resurrection, must be reserved for a more conspicuous view, further on. We will also, for the present, pass over the three or four centuries of the history of the Nephites succeeding the first coming of Messiah, and will close this digest with a sketch of the history of Mormon and Moroni, the latter having revealed the record to Joseph, and opened a dispensation to the Continent of which he is an Archangel.

Moroni was the last of that sacred line through which the records had been handed down for a thousand years. They had all been kings and descendants of kings or prophets and high priests, who had been entrusted with the sacred books and the *Urim* and *Thummim*. Moroni was the son of Mormon.

This Mormon was a great prophet and general, who succeeded for a generation in warding off the destruction of his nation. He tells us in his book, which he called the book of Mormon, that he was

a descendant of Nephi. When he was eleven years old he was carried by his father Mormon to the land of Zarahemla. In that same year the wars began again between the Nephites and the Lamanites.

In these sacred books of the prophets of ancient America may be read how, by the ministry of Jesus Christ after his resurrection, and the subsequent ministry of his apostles whom he chose among the Nephites, the whole land had been converted to righteousness, and for two centuries thereafter both the Nephites and the Lamanites formed something like one christian brotherhood. But at the close of the second century the church began to apostatize, and the civilization of the Nephites rapidly declined until they were, as a nation, ripe for destruction.

In the three hundred and twenty-fifth year of the Christian era the ministry of Mormon commenced, and of this period he writes:

"Wickedness did prevail upon the face of the whole land, insomuch that the Lord did take away his beloved disciples, and the working of miracles and of healing did cease, because of the iniquity of the people. And there were no gifts from the Lord, and the Holy Ghost did not come upon any because of wickedness and unbelief."

When very young, the prophet Mormon having shown already the genius of a commander, and being of the sacred race of their kings, was chosen leader of all the armies of the Nephites. For a time he was victorious, and his people manifested something of a return to the spirit of faith and righteousness; but they soon relapsed into deeper unbelief and wickedness.

Then the wars between the Lamanites and Nephites waxed fiercer than before; and thus, for fifty years, until General Mormon grew old and was as one broken-hearted, because of the transgressions and fast destruction of his people. Of this period he writes:

"And it came to pass that I, Mormon, did utterly refuse from this time forth, to be a commander and leader of this people, because of their wickedness and abomination. Behold I had led them notwithstanding their wickedness. I had led them many times to battle, and had loved them according to the love of God that was in me, with all my heart; and my soul had been poured out to God, all the day long, for them; nevertheless, it was without faith, because of the hardness of their hearts. And thrice have I delivered them out of the hands of their enemies, and they have repented not of their sins."

From this time the history of the Nephites is that of a nation rushing to extinction. Being a people whose mission from the beginning had been one of peace and civilization—to make this vast continent indeed a land of promise—they were no match for the warlike Lamanites. Only in their own mission had they been potent, for it was their prophets, their righteous judges, and the spiritual power and excellence of their Christian brotherhood that had so often and so long awed and softened the hearts of their enemies. When this peculiar nation put off its armor of righteousness it wrote its own doom, and gave its cities to the spoiler.

But before the final destruction of his people,

General Mormon repented of his oath, and resolved to make one last effort to save them. The final struggle is best related by himself:

And it came to pass that when we had gathered in all our people in one to the land of Cumorah, behold I, Mormon, began to be old; and knowing it to be the last struggle of my people, and having been commanded of the Lord that I should not suffer that the records which had been handed down by our fathers, which were sacred, to fall into the hands of the Lamanites (for the Lamanites would destroy them), therefore I made this record out of the plates of Nephi, and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni. And it came to pass that my people, with their wives and their children, did now behold the armies of the Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them. And it came to pass that they came to battle against us, and every soul was filled with terror, because of the greatness of their numbers. And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the axe, and with all manner of weapons of war. And it came to pass that my men were hewn down, yea, even my ten thousand who were with me, and I fell wounded in the midst; and they passed by me that they did not put an end to my life. And when they had gone through and hewn down all my people save it were twenty and four of us (among whom was my son Moroni), and we having survived the dead of our people, did behold on the morrow, when the Lamanites had returned unto their camps, from the top of the hill Cumorah, the ten thousand of

my people who were hewn down, being led in the front by me; and we also beheld the ten thousand of my people who were led by my son Moroni. And behold, the ten thousand of Gidgiddonah had fallen, and he also in the midst; and Lamah had fallen with his ten thousand; and Gilgal had fallen with his ten thousand; and Limhah had fallen with his ten thousand; and Joneam had fallen with his ten thousand; and Camenihah, and Moronihah, and Antionum, and Shiblom, and Shem, and Josh, had fallen with their ten thousand each.

And it came to pass that there were ten more who did fall by the sword, with their ten thousand each; yea, even all my people, save it were those twenty and four who were with me, and also a few who had escaped into the south countries, and a few who had dissented over unto the Lamanites, had fallen, and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them, to moulder upon the land, and to crumble and to return to their mother earth. And my soul was rent with anguish, because of the slain of my people.

It is Moroni who closes the book after the death of his father, and it was he who hid up the records in the hill Cumorah. He thus finishes:

“Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ. And I seal up these records, after I have spoken a few words by way of exhortation unto you.”

Moroni gave his exhortation, and then closed the Bible of his Continent thus:

"And now I bid, unto you all, farewell. I soon go to rest in the Paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen."

CHAPTER IX.

RISE OF THE CHURCH—RE-ESTABLISHMENT OF THE
ANCIENT METHODS—THE THREE WITNESSES—
JOSEPH THE ARCHITECT OF THE LATTER-DAY
DISPENSATION—ORGANIZATION OF THE CHURCH
—THE FIRST MIRACLE—JOSEPH ARRESTED AND
TRIED FOR CASTING OUT A DEVIL—CONTINUA-
TION OF HIS NARRATIVE.

From the administration of John the Baptist dates the rise of the Church, though it did not receive organic form until the following year.

There were now two baptized disciples of the great Latter-day Work—Joseph and Oliver. This is a fine illustration of the strictness of gospel methods as interpreted by the Prophet, and strikingly brings up the example of Jesus coming to John for baptism in Jordan.

“Suffer it to be so now, for thus it becomes us to fulfill all righteousness.”

It will also be observed that though John the Baptist connected the links from the ancients, and restored to earth the keys of a priesthood belonging to the lineage of his fathers, Joseph and Oliver baptized each other members of the Church, and ordained each other to the Aaronic ministry. Thus

was the everlasting order of the priesthood re-established; and the example was of supreme importance to the Church, settling forever the law that all must enter into the Kingdom of God through the waters of baptism, under the hands of one having authority.

Quickly now arose the Church, and from disciple to disciple the proclamation spread that "a great and marvelous work was about to come forth among the children of men."

"Our minds being now enlightened," says Joseph, "we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighborhood. * * After a few days, however, we commenced to reason out of the Scriptures with our acquaintances and friends, as we happened to meet them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men, and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ which was now about to be revealed in its fullness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and

fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations sufficient to convince him of the truth of our assertions to him, and on the 15th day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit."

Not many days afterwards his brother Hyrum Smith came, when, at his earnest request, Joseph enquired of the Lord, through the *Urim* and *Thummim*, and received for him a revelation. It was to him also the proclamation of the coming forth of "a great and marvelous work." "Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with all his might and reap while the day lasts."

"About the same time," says Joseph, "came an old gentleman to visit us, of whose name I wish to make honorable mention—Mr. Joseph Knight, sen., of Colesville, Broome Co., N. Y., who having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessities of life; and I would just mention here, as in duty bound, that he several times brought us supplies (a distance of at least thirty miles), which enabled us to continue the work, which otherwise we must have relinquished for a season."

He also enquired of the Lord, and received

answer similar to that given to Hyrum, previously. The familiar narrative of Joseph continues :

" Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca Co., N. Y., and also with some of his family. In the beginning of the month of June, his son, David Whitmer, came to the place where we were residing, and brought with him a two-horse wagon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

" Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly toward ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

" In the meantime, David, John, and Peter Whitmer, jun., became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that I should enquire of the Lord concerning them, I did so."

These all received nearly the same proclamation, concerning the rise of the Latter-day Church ; and it may be here noticed that these revelations and those received during the next two or three years, for the enquiring disciples as they came, have given the subject matter to the Book of Doctrine and Covenants. In those days the revelations were historical links of the Church, but given here would be but as a collection of documents, all of which may be found embodied in the book above mentioned.

In Seneca Co., Joseph and his few disciples found the people in general friendly, and disposed to enquire into the truth of the strange tidings which began to be noised abroad, and many opened their houses for the preaching of the new gospel. In the same month (June, 1829,) Hyrum Smith, David Whitmer, and Peter Whitmer, jun., were baptized in Seneca Lake, the two former by Joseph, and the latter by Oliver Cowdery. From this time forth many became believers and were baptized.

In the course of translation it was found that "three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates." Joseph thereupon enquired of the Lord, by the usual method, and obtained a revelation indicating Oliver Cowdery, David Whitmer, and Martin Harris, as the "three special witnesses" of the Book of Mormon. The fulfillment of the promise shall be told by the Prophet himself, as shall all other matters strictly forming the Testament of the Latter Days. He says:

"Not many days after the above commandment

was given, we four, viz.: Martin Harris, David Whitmer, Oliver Cowdery and myself, agreed to retire into the woods, and try to obtain by fervent and humble prayer, the fulfillment of the promises given in the revelation, that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our Heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on, and praying fervently to God in rotation but with the same result as before. Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and, behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves, one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, 'David, blessed is the Lord, and he that keeps his commandments.' When

immediately afterwards, we heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'

"I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view,—at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment, Martin Harris cried out, apparently in ecstasy of joy, "'Tis enough; mine eyes have beheld,' and jumping up, he shouted hosannah, blessing God, and otherwise rejoiced exceedingly."

The three witnesses now drew up their testimony "to all nations, kindreds, tongues and people;" and soon afterward "eight witnesses" were added, who also drew up their testimony. Their names were Christian Whitmer, Jacob Whitmer, Peter Whitmer, jun., John Whitmer, Hyrum Page, Joseph Smith, sen., Hyrum Smith, and Samuel H. Smith. Their testimonies may be found introducing the Book of Mormon.

Meantime the Prophet and his scribe continued

the work of translation, and disciples flocked to their standard.

"We now became anxious," says Joseph, "to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz.: that provided we continued faithful, we should also have the Melchisidec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Saviour's promise—'Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you;' for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this, our ordination, until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not, when also we were commanded to bless bread and break it with them, and to take

wine, bless it and drink it with them, afterward proceeding to ordain each other according to commandment, then call out such men as the spirit should dictate and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord."

Immediately upon this was given a revelation, thus headed: "*Revelation to Joseph Smith, jun., Oliver Cowdery, and David Whitmer, making known the calling of Twelve Apostles in these last days; and also instructions relative to building up the Church of Christ, according to the fullness of the Gospel. Given in Fayette, N. Y., June, 1829.*" [See Doc. and Cov.]

It has often been remarked that the Twelve Apostles were not called until years after the organization of the Church, namely, in 1835, just before the completion of the Kirtland Temple. But it will be seen that the revelation "making known the calling of Twelve Apostles in these last days" was given in 1829, before the organization of the Church. How significant is this passage:

"And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve, who shall have the desires of which I have spoken, and by their desires and their works you shall know them; and when you have found them, you shall show these things unto them."

The calling of the Twelve was no after-thought. Joseph is seen to be the perfect master and architect of the dispensation before the foundation of

the Church was laid. He was but waiting the coming of his Twelve; and he did not attempt to call his Apostles until he had around him Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt and Orson Pratt. These were of the "first twelve" chosen. Besides others were in the Church, or ready to enter, to "bear off the Kingdom," such as Wilford Woodruff, George A. Smith and John Taylor. These eight were really the Apostles who have been chief in founding the Church at home and abroad, and in fulfilling the revelation given in 1829.

It was wise in Joseph thus to wait for the coming of men worthy to be his compeers. There is, in his life, no better example of his wondrous genius as a church-founder. He was truly and completely the Prophet of the Kingdom. His Twelve Apostles were but his master-builders, working out his inspired plan.

The translation of the Book of Mormon being nearly finished, Joseph and his scribe went to Palmyra and secured the copyright, and agreed with Mr. Egbert Grandon to print five thousand copies for the sum of three thousand dollars.

The Book of Mormon was now in press, but the Prophet waited not for its publication before laying the foundation of the Latter-day Church. Possessed fully with the spirit of the revelations which had been given through him, proclaiming that a great and marvelous work was about to come forth and that the field was ripe for the harvest, he made known to the brethren that he had received a commandment to organize the Church. Accordingly

they met (six in number) at the house of Mr. Peter Whitmer, in Fayette, Seneca Co., N. Y., on Tuesday, the 6th day of April, 1830. The event is best told by Joseph. He says:

“Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an elder of said church. We then took bread, blessed it and broke it with them, also wine, blessed it and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the gift of the Holy Ghost and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment:

1. Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ, being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.

which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

2. Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard, yea his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

3. For, behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart. Wherefore, it behoveth me that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name, and the first preacher of this church unto the church, and before the world, yea, before the Gentiles; yea, and thus saith the Lord God, lo, lo! to the Jews also. Amen.

“We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood, according as the spirit manifested unto us, and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, ‘The Church of Jesus Christ,’ organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament.”

The six members who composed the church at its organization were Hyrum Smith, Samuel H. Smith, David Whitmer, Peter Whitmer, jun., Oliver Cowdery, and the Prophet.

“Several persons,” says Joseph, “who had attended the above meeting and become convinced of the truth, came forward shortly after, and were received into the church; among the rest my own father and mother were baptized to my great joy and consolation, and, about the same time, Martin Harris and O. P. Rockwell.”

Organized with but six members, yet in its rise and progress the Latter-day Church has no parallel in all history. It soon became what it was styled by its disciples,—“the marvelous work and a wonder” foretold by Isaiah who, as the Saints believe, was shown in vision the unfolding of the very dispensation of which Joseph is the Prophet.

The disciples were now a church. The name given by revelation was, "The Church of Jesus Christ of Latter-day Saints," but outsiders from the first persisted in calling the disciples "Mormons."

Acting as the Aaron of the mission, Oliver Cowdery preached the first public discourse, Sunday, April 11th, 1830, at the house of Mr. Whitmer, Fayette. On the same day a number of disciples were baptized.

During this month the Prophet paid a visit to Mr. Joseph Knight, of Colesville, Broome Co., N. Y., at whose residence he held several meetings. It was here that the first miracle of the Church occurred. The story is so characteristic and striking that, for due effect, it must be told by the Prophet himself. He says:

"Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly was Newel Knight, son of Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into a habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mudhole, would he not try to help himself out? and that we were willing now to help him out of the mudhole. He replied, that provided he had got into a mudhole through carelessness, he would

rather wait and get out himself than have others to help him, and so he would wait until he should get into the woods by himself and there he would pray. Accordingly he deferred praying until next morning, when he retired into the woods, where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse, both in mind and body, until upon reaching his own house his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with very great earnestness requested of me that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, If you know that I can, it shall be done; and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel

spoke out and said that he saw the devil leave him and vanish from his sight.

“The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows:—‘I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapt in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.’

“All this was witnessed by many, to their great astonishment and satisfaction when they saw the devil thus cast out, and the power of God and his holy spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it; and finally, the greater part of them became members of the Church.”

There is another case, connected with the above, of the outpouring of the Holy Ghost upon the dis-

ciples, that must also be related. The Prophet says:

“During the last week in May, the above mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer.

“On the 1st of June, 1830, we held our first conference as an organized church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn.

“Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ; we then proceeded to confirm several who had lately been baptized, after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places. Among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory and pleasure unspeakable, and could discern all that was going on in the room, when, all of a sudden, a vision of futurity burst upon him. He saw there represented the great work, which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding

that the time would come when he would be admitted into his presence, to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted, 'Hosannahs to God and the Lamb,' and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

"Such things as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being, by whose grace we had been called to be instrumental in bringing about for the children of men the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy apostles of old; to realize the importance and solemnity of such proceedings, and to witness and feel with our own natural senses, the like glorious manifestations of the power of the priesthood; the gifts and blessings of the Holy Ghost; and the goodness and condescension of a merciful God, unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy, in the cause of truth."

This led to the first arrest of the Prophet, for preaching, baptizing, and "casting out the devil" from the person of Newel Knight.

A meeting and a baptismal service having been appointed at Colesville on the following Sabbath, a mob, instigated by sectarian priests, gathered and destroyed the dam erected across the stream for the administration of the ordinance, and prevented the

service. "However," says Joseph, "early on Monday morning, we were on the alert, and, before our enemies were aware, we had repaired the dam and proceeded to baptize some thirteen persons, under the hands of Oliver Cowdery. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired they amounted to about fifty men. They surrounded the house of Mr. Knight (to which we had retired), raging with anger and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wise to leave and go to the house of Newel Knight.

"We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized; the time appointed had arrived, and our friends had nearly all collected together, when, to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, etc. The constable informed me soon after I had been arrested, that the plan of those who got out the warrant was to get me into the hands of the mob, who were now lying in ambush for me, but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but to their great disappoint-

ment, he gave the horse the whip and drove me out of their reach. Whilst driving along pretty quickly, one of the wagon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit. However, we managed to get the wheel on again, and again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door and a loaded musket by his side, whilst I occupied a bed which was in the room, he having declared that if we were interrupted unlawfully, that he would fight for me and defend me as far as in his power.

“On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. * * * The trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my supposed crimes. Among the many witnesses called up against me, was Mr. Josiah Stool, who was examined to the following effect:

“‘Did not the prisoner, Joseph Smith, have a horse of you?’

“‘Yes.’

“‘Did not he go to you and tell you that an angel had appeared unto him and authorized him to get the horse from you?’

“‘No; he told me no such story.’

“‘Well; how had he the horse of you?’

“‘He bought him of me as another man would do.’

“‘Have you had your pay?’

“‘That is not your business.’

“The question being again put, the witness replied, ‘I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, jun., and know him to be an honest man, and if he wishes, I am ready to let him have another horse on the same terms.’

“Mr. Jonathan Thompson was next called up and examined:

“‘Has not the prisoner, Joseph Smith, jun., had a yoke of oxen of you?’

“‘Yes.’

“‘Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?’

“‘No; he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would.’

“Circumstances which were alleged to have taken place in Broome Co. were brought forward, but these my lawyers would not here admit of against me, in consequence of which my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broome Co., and which warrant they served upon me at the very moment in which I had been acquitted by this court.

“The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with

me, that although I had been kept all the day in court, without anything to eat since the morning, yet he hurried me off to Broome Co., a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern, and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spat upon me, pointed their fingers at me, saying, 'Prophecy, prophecy!' And thus did they imitate those who crucified the Saviour of mankind, not knowing what they did. We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished for security for my appearance; but this was denied me. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only fare I that night received. At length we retired to bed; the constable made me lie next the wall; he then laid himself down by me and put his arm around me, and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this (not very agreeable) manner did we pass the night. Next day I was brought before the magistrate's court, of Colesville, Broome Co., and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like to the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not

admit their testimony. Others were called, who showed by their zeal that they were willing enough to prove something against me, but all they could do was to tell some things which somebody else had told them. In this frivolous and vexatious manner did they proceed for some time, when finally Newel Knight was called up and examined by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also, was on the side of the persecution, but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not 'denying the power thereof.'

"So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows:

"'Did the prisoner, Joseph Smith, jun., cast the devil out of you?'

"'No, sir.'

"'Why, have not you had the devil cast out of you?'

"'Yes, sir.'

"'And had not Joe Smith some hand in its being done?'

"'Yes, sir.'

"'And did not he cast him out of you?'

"'No, sir. It was done by the power of God, and Joseph Smith was the instrument in the hands of God on the occasion. He commanded him out of me in the name of Jesus Christ.'

"'And are you sure that it was the devil?'

"'Yes, sir.'

"'Did you see him, after he was cast out of you?'

“‘Yes, sir; I saw him.’

“‘Pray, what did he look like?’ (Here one of my lawyers informed the witness that he need not answer the question). The witness replied, ‘I believe I need not answer your last question, but I will do it provided I be allowed to ask you one question first, and you answer me, namely: Do you, Mr. Seymour, understand the things of the spirit?’

“‘No,’ answered Mr. Seymour, ‘I do not pretend to such big things.’

“‘Well, then,’ replied Knight, ‘it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it were I to tell you of it.’ The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture.

“Mr. Seymour now addressed the court, and in a long and violent harangue endeavored to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me.

“My counsel, who, by the way, were a couple of honest, well informed farmers, and not lawyers by profession, followed in my behalf. They held forth in true colors the nature of the prosecution, the malignity of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the

prosecution, and having shown their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each in his turn thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them.

"The majority of the assembled multitude had now begun to find that nothing could be sustained against me: even the constable who arrested me, and treated me so badly, now came and apologized to me, and asked my forgiveness of his behavior towards me; and so far was he changed that he informed me that the mob were determined that if the court acquitted me they would have me, and rail-ride me and tar and feather me; and further, that he was willing to favor me and lead me out in safety by a private way.

"The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me; but through the instrumentality of my new friend the constable, I was enabled to escape them and make my way home in safety.

"After a few days, however, I again returned to Colesville, in company with Oliver Cowdery, for

the purpose of confirming those whom we had thus been forced to abandon for a time. We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshments. Our enemies pursued us, and it was oftentimes as much as we could do to elude them. However, we managed to get home after having traveled all night, except a short time during which we were forced to rest ourselves under a large tree by the wayside, sleeping and watching alternately."

The above circumstantial narrative is of historic value, to show the commencement of the persecutions against the saints, and upon what ridiculous pretenses the Prophet was arrested. It was but the beginning of the end; for, before his martyrdom, he was arrested nearly fifty times.

But the tribulations of the infant church were made tolerable by the revelations and manifestations of the power of God. It was at this time that the great vision of Moses was revealed to the Prophet, which shall be presented to the reader hereafter, with other revelations and visions illustrating the glorious views and themes of Joseph, and the epic sweep of his dispensation.

The history of those early days of the church is simply the story of its rise, of the persecutions, and the pentecosts among the disciples, which compensated them for taking up their cross; but the details are too voluminous, and must necessarily in great part be passed over.

It was also about this time that spiritual mani-

festations from the opposing power began, establishing the experience among the saints that there were still, as in the past ages, the two spiritual powers in warfare. The method of communication was through the "Seer Stone," and many were beguiled thereby, among them some of the witnesses of the Book of Mormon. The narrative of Joseph continues:

"Mr. Whitmer having heard of the persecutions which had been gotten up against us at Harmony, Pa., had invited us to go and live with him; and during the last week of August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had in his possession a certain stone, by which he had obtained certain revelations, concerning the upbuilding of Zion, the order of the church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations. As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many (especially the Whitmer family and Oliver Cowdery) were believing much in the things set forth by this stone, we thought best to inquire of the Lord, concerning so important a matter, and before conference convened, we received the following:

1. Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandment which I have given.

2. But, behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, jun., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if thou art led at any time by the Comforter, to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead.

3. And now, behold, I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites.

4. Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother, Hiram Page,

between him and thee alone, and tell him that those things which he hath written from that stone, are not of me, and that Satan deceiveth him; for, behold, these things have not been appointed unto him, neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order, and by common consent in the church, by the prayer of faith.

5. And thou shalt assist to settle all these things according to the covenants of the church before thou shalt take thy journey among the Lamanites. And it shall be given thee from the time thou shalt go, until the time thou shalt return, what thou shalt do. And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

“At length our conference assembled; the subject of the stone was discussed, and after considerable investigation, brother Page, as well as the whole church, who were present, renounced the said stone and all things connected therewith, much to our mutual satisfaction and happiness.

“We now partook of the sacrament, confirmed and ordained many, and attended to a great variety of church business on that and the following day, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace and faith, and hope and charity abounded in our midst.”

Thus was it settled that Joseph alone was the Moses of the Church; even Oliver Cowdery dared not presume to be more than his Aaron.

CHAPTER X.

AN HISTORICAL DIGRESSION—PARLEY P. PRATT, SIDNEY RIGDON AND ORSON PRATT—BRIEF SKETCH OF THE PRATTS—THEIR EARLY AND IMPORTANT SERVICES TO THE CHURCH—PARLEY'S NARRATIVE—HIS DESCRIPTION OF JOSEPH—RESUMPTION OF JOSEPH'S NARRATIVE—THE ST. PAUL OF MORMONDOM.

For a rounded comprehension of the rise of the latter-day work, we must here diverge from the direct historic track of the Church, under Joseph, to trace a kindred and preparatory religious movement in Ohio, connected with the history and ministry of Parley P. Pratt and Sidney Rigdon, prior to their greater career as Mormon Apostles.

Parley P. Pratt, who was the first of these religious chieftains to embrace Mormonism, was a man born to an apostolic mission. He was endowed with the nature and gifts of a prophet. This of itself explains much of his early career, and suggests the providential fitness of the man to the greater apostleship of his after life.

As much of the integrity of Mormonism rests with the Pratts (Parley and Orson), it may be well to make brief mention of their origin, to show how

naturally they fell into their places as two of the chief apostles of the latter days. Not always, it must be confessed, do we find the sons of the prophets among the prophets, but when they are thus found there seems in the circumstance a certain predestined fitness of the instrument to the divine purpose.

The brothers Parley and Orson Pratt are descendants of Lieut. William and Elizabeth Pratt, who, with a brother John Pratt, were among the "Pilgrim Fathers." They came from Essex Co., England, about the year 1633, and were found among the first settlers of Hartford, Conn., in the year 1639. (They are supposed to have accompanied the Rev. Thomas Hooker and his congregation from Newtown,—now Cambridge,—Mass., through a dense wilderness, inhabited only by savages and wild beasts, and became the founders of the colony of Hartford, Conn., in June, 1636, and thence to Saybrook about the year 1645).

The Mormon career of the brothers Parley and Orson answers well to this record of their Pilgrim ancestors. At the age of nineteen Parley migrated from the State of New York to Ohio. Taking leave of his friends at the old homestead, he started westward in October, 1826. He paid out most of his money in Rochester, N. Y., for a small pocket Bible, and continued his journey as far as Buffalo, N. Y., where he engaged to work his passage to Detroit. He traveled until he came to a small settlement about thirty miles west of Cleveland. There he cleared a farm from forest land, and the following year returned for a season to the old home in New

York; thence returning to his farm in Ohio, with a young wife, with whom he purposed to there establish a permanent home.

Eighteen months were passed by the pious young couple in their wilderness settlement, when the Rev. Sidney Rigdon, a religious reformer of those times, came into the neighborhood. His preaching so attracted young Parley that he united with him as a sort of apostolic compeer. Under Mr. Rigdon the new disciples organized a society.

"At the commencement of 1830," says Parley, "I felt drawn out in an extraordinary manner to search the prophets, and to pray for an understanding of the same. My prayers were soon answered, even beyond my expectations; the prophecies of the holy prophets were opened to my view; I began to understand the things which were coming on the earth—the restoration of Israel, the coming of the Messiah, and the glory that should follow. I was so astonished at the darkness of myself and mankind on these subjects that I could exclaim with the prophet, surely, 'Darkness covers the earth, and gross darkness the people.'"

Impelled by the spirit, he soon resolved on a ministerial mission, on which he started, with his wife, in August, 1830, forsaking their home for the gospel's sake. Here is the sequel, in his own words:

"Arriving at Rochester, I informed my wife that, notwithstanding our passage being paid through the whole distance, I must leave the boat, and her to pursue her passage to our friends, while I would stop awhile in this region. Why, I did not know; but so it was plainly manifested by the spirit to me.

* * * I took leave of her and the boat early in the morning, just at the dawn of day, and walked ten miles into the country, where I stopped to breakfast with a Mr. Wells. I proposed to preach in the evening. Mr. Wells readily accompanied me through the neighborhood to circulate the appointment. We visited an old Baptist deacon by the name of Hamlin. After hearing of our appointment, he began to tell of a very strange book in his possession, which had just been published. * * * He promised me the perusal of it. Next morning I called at his house, where, for the first time, my eyes beheld the Book of Mormon. * * * As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true. * * * I soon determined to see the young man who had been the instrument of its discovery and translation. I accordingly visited the village of Palmyra, and enquired for the residence of Mr. Joseph Smith. I found it some two or three miles from the village."

Approaching the house he overtook a gentleman, who turned out to be Hyrum Smith, and was informed by him that Joseph was then in Pennsylvania. Hyrum, however, welcomed him into the house, and they spent the night together, conversing upon the book and kindred topics. In the morning he was presented with a copy of the Book of Mormon, and then hastened on to fill an appointment for the evening, thirty miles away.

After a short ministerial tour Parley returned to Hyrum Smith's residence, and demanded baptism at his hands. He continues :

"I tarried with him one night, and the next day we walked some twenty-five miles to the residence of Mr. Whitmer, in Seneca Co. Here we arrived in the evening, and found a most welcome reception. * * * The next day I was baptized by Oliver Cowdery, in Seneca Lake. A meeting was held the same evening, and after singing and prayer Elder Cowdery and others proceeded to lay their hands upon my head in the name of Jesus, for the gift of the Holy Ghost. After which I was ordained to the office of an elder in the Church, which included authority to preach, baptize, administer the sacrament, administer the Holy Spirit, by the laying on of hands in the name of Jesus Christ, and to take the lead of meetings of worship."

He now commenced his ministry in earnest, as a Mormon elder, and soon thereafter baptized his brother Orson. Again visiting the birthplace of Mormonism, he says:

"On our arrival, we found that brother Joseph Smith had returned to his father's residence in Manchester, near Palmyra, and here I had the pleasure of seeing him for the first time."

Here may properly be given Parley's description of Joseph, which, as it seems to have been written to portray him at that time, will be read with interest:

"President Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild,

affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds.

“He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him that were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most bitter enemies were generally overcome, if he could once get their ears.”

This brings up the connection with Joseph's own narrative in the preceding chapter, as it is seen that just after the first conference of the church, therein noted, a revelation is given to Parley P. Pratt and Ziba Peterson, sending them westward on a mission

to the "Lamanites." [The Indians]. Here is the historic link as supplied by Parley:

"It was now October, 1830. A revelation had been given through the mouth of this Prophet, seer, and translator, in which elders Oliver Cowdery, Peter Whitmer, Ziba Peterson and myself were appointed to go into the wilderness, through the western States, and to the Indian Territory. Making arrangements for my wife in the family of the Whitmer's, we took leave of our friends and the church late in October, and started on foot.

"After traveling for some days we called on an Indian nation at or near Buffalo, and spent part of the day with them, instructing them in the knowledge of the record of their forefathers. We were kindly received, and much interest was manifested by them on hearing this news. We made a present of two copies of the Book of Mormon to certain of them who could read, and repaired to Buffalo. Thence we continued our journey, for about two hundred miles, and at length called on Mr. Rigdon, my former friend and instructor, in the Reformed Baptist society. He received us cordially and entertained us with hospitality.

"We soon presented him with a Book of Mormon, and related to him the history of the same. He was much interested, and promised a thorough perusal of the book. We tarried in this region for some time, and devoted our time to the ministry and visiting from house to house.

"At length Mr. Rigdon and many others became convinced that they had no authority to minister in the ordinances of God, and that they had not been

legally baptized and ordained. They, therefore, came forward and were baptized by us, and received the gift of the Holy Ghost by the laying on of hands, and prayer in the name of Jesus Christ.

"The news of our coming was soon noised abroad, and the news of the discovery of the Book of Mormon, and the marvelous events connected with it. The interest and excitement now became general in Kirtland, and in all the region round about. The people thronged us night and day, insomuch that we had no time for rest or retirement. Meetings were convened in different neighborhoods, and multitudes came together soliciting our attendance, while thousands flocked about us daily; some to be taught, some for curiosity, some to obey the gospel, and some to dispute or resist it.

"In two or three weeks from our arrival in the neighborhood with the news, we had baptized one hundred and twenty-seven souls, and this number soon increased to one thousand. The disciples were filled with joy and gladness, while rage and lying was abundantly manifested by gainsayers; faith was strong, joy was great, and persecution heavy.

"We proceeded to ordain Sidney Rigdon, Isaac Morley, John Murdock, Lyman Wight, Edward Partridge and many others to the ministry; and, leaving them to take care of the churches and to minister the gospel, we took leave of the saints and continued our journey."

The Prophet himself has sketched the history of Sidney Rigdon up to this point, which establishes the character of his mission as that of a John the

Baptist to the Latter-day Work. The following is a digest of the same:

Sidney S. Rigdon was born in St. Clair township, Alleghany Co., Pa., on the 19th of Feb. 1793. In his twenty-fifth year he connected himself with a society, which in that country was called Regular Baptists. In March, 1819, he received a license to preach in that society, and in the following May he left Pennsylvania and went to Trumbull Co., Ohio, where he was subsequently married. In 1821 he was called to the pastoral charge of the First Baptist church of Pittsburg, which invitation he accepted early in the following year, and soon became an effective and popular minister. After laboring in that capacity for two and a half years, he withdrew from the society, because of a settled conviction that the doctrines maintained by it were not altogether in accordance with the Scriptures. From the same society shortly afterward separated Alexander Campbell, who subsequently became distinguished as the founder of the "Campbellites," or "Disciples;" but it is proper to here state that Mr. Rigdon was his earnest coadjutor in the inception of that work, and, quite as much as Mr. Campbell, was its founder. Having now retired from the ministry, Mr. Rigdon engaged as a day laborer in a tannery, which employment he followed for two years, after which he removed to Bainbridge, Geauga Co., Ohio, where the people solicited him to preach. He complied with their request, and from that time forward devoted himself to the ministry, confining himself, however, to no creed, but holding up the Bible as the rule of faith, and advo-

cating the doctrines of repentance and baptism for the remission of sins. The doctrines which he advanced being new, public attention was awakened, and great excitement prevailed throughout that whole section of country, and frequently the congregations which he addressed were so large that it was impossible to make himself heard by all. His fame as an orator and deep reasoner in the Scriptures spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few. Soon numbers felt the importance of obeying that form of doctrine which had been delivered to them. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about, to be baptized of him. Nor was this desire confined to individuals or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country. It is proper to note that in the meantime he had become a resident of the town of Mentor, some thirty miles distant from Bainbridge, in the same county. In the Fall of 1830, elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer called at that town, on their way to Missouri, testifying to the truth of the Book of Mormon, and that the Lord had raised up a prophet, and restored the priesthood. The first house at which they called was elder Rigdon's. He was at first quite incredulous about the Book of Mormon, which until then he had never heard of nor seen, but expressed a willingness to read and investigate.

After considering the Book for two weeks, praying to the Lord for direction, he was fully convinced of the truth of the work by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim, "flesh and blood hath not revealed it unto me, but my father which is in heaven."

The above brief history has an extraordinary relation to the rise and progress of the Church of Latter-day Saints. The Church which Joseph, under God, founded absorbed the churches which Sidney founded, and Kirtland soon became the Zion where the Prophet lifted his standard for the gathering of the Saints.

Immediately after his baptism, Sidney Rigdon, accompanied by Edward Partridge, paid a visit to the Prophet, "to enquire of the Lord." The following is the "word" received, and is itself a page of quite suggestive history :

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday, and for ever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth, even as John, to prepare the way before me, and before

Elijah which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

And it shall come to pass that there shall be a great work in the land, even among the Gentiles, for their folly and their abominations shall be made manifest in the eyes of all people; for I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fullness of my gospel which I have sent forth unto this generation.

Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit: and their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the para-

ble of the fig-tree, for even now already summer is nigh, and I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things: and a commandment I give unto thee, that thou shalt write for him; and the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you; forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold, it shall be given unto him to prophesy: and thou shalt preach my gospel and call on the holy prophets to prove his words, as they shall be given him.

Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish, and Israel shall be saved in mine own due time. And by the keys which I have given shall they be led, and no more be confounded at all. Lift up your hearts and be glad, your redemption draweth nigh. Fear not, little flock, the kingdom is yours until I come. Behold I come quickly. Even so. Amen.

And just previously another had come, whose

subsequent evangelical career has entitled him to a volume in the "Acts of the Modern Apostles."

Joseph says :

"In the forepart of November [1830], Orson Pratt, a young man of 19 years, who had been baptized at the first preaching of his brother Parley P. Pratt, Sept. 19th (his birthday), about six weeks previously, in Canaan, N. Y., came to enquire of the Lord what his duty was, and received the following answer :

My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed; and more blessed are you because you are called of me to preach my gospel, to lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming; for behold, verily, verily, I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a great day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked: wherefore lift up your voice and spare not, for the Lord God hath spoken. Therefore prophecy, and it shall be given by the power of the Holy Ghost; and if you are faithful, behold, I am with

you until I come: and verily, verily, I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

Not more important was the coming of Sidney Rigdon than that of Parley and Orson Pratt. Undoubtedly the splendor of Sidney's career gave to the Mormon Church a substantial dignity; but Parley and Orson Pratt became in some respects the two most potent apostles of the dispensation. Their converts, since that time, have been thousands. In fact it is not too much to say that, by their preaching and writings, directly and indirectly, tens of thousands have been brought into the faith. Parley's "Voice of Warning" was almost as a New Testament to the Church. His inspired views and nervous epigrammic style fascinated all who read his book. His Hebraic pen made the ancient prophets live again in the divine action of our own times; while his learned brother Orson has been as the veritable St. Paul of the Latter Days.

But Joseph was still the prophet of the dispensation. It was he who gave the epic subject,—so vast that his ablest apostles were well nigh lost in its mighty sweep; it was he who furnished the marvelous themes upon which they wrought, each his finest work; it was he who inspired the whole with an archangel's genius.

CHAPTER XI.

THE "LOST BOOKS" OF SCRIPTURE—JOSEPH AS A TRANSLATOR—CONFERENCE AT FAYETTE—IMPORTANT REVELATION THEN GIVEN—KIRTLAND THE FIRST "STAKE" OF ZION—ORGANIZATION OF THE MORMON BISHOPRIC—REVELATIONS AND ILLUMINATIONS—GREAT VISION OF JOSEPH AND SIDNEY—GRAND SWEEP OF THE MORMON THEOLOGY.

"It may be well to observe here," says Joseph, in his journal, "that the Lord greatly encouraged and strengthened the faith of his little flock, by giving some more extended information upon the Scriptures, a translation of which had already commenced.

"Much conjecture and conversation frequently occurred among the saints, concerning the books mentioned and referred to in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was that they were lost books; but it seems the apostolic churches had some of those writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from

Colesville to Canandaigua, N.Y., numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch".

Then came the grand revelation of the "Book of Enoch," which in the sacred literature of the Church has been classed with the "Book of Abraham" and the vision of Moses on the Mount. These books are familiar to the saints, but for the benefit of the general reader a digest of them will be given hereafter.

The view of Joseph most pertinent at this period of his work is that of a re-translator of the Hebrew Bible and New Testament, giving "keys" and new renderings to both, by the spirit of revelation, and supplying "lost books" when necessary to the unfolding of the mysteries of God to his saints. Thus did he make them familiar with much of the history of the ancients—Adam, Enoch, Noah, Abraham and Moses; likewise the history of the early peoples of the American Continent, with their patriarchs and prophets.

"The year opened," says the record, "with a prospect great and glorious for the welfare of the kingdom; for on the 2d of Jan., 1831, a conference was held in the town of Fayette, N. Y., at which was received the following revelation:

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and the

world was made, and all things came by me; I am the same which have taken the Zion of Enoch into mine own bosom; and verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them: but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and woe, woe, woe, is their doom.

But behold, verily, verily, I say unto you, that mine eyes are upon you; I am in your midst, and ye cannot see me, but the day soon cometh that ye shall see me and know that I am: for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day; wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

* * * * * *

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high; and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

* * * * * *

Much more was communicated in this revelation, but the historical point is that the Church was now directed to remove to Kirtland, Ohio, which became

a grand "stake" of Zion, where the first temple of the Lord was reared by the saints in this dispensation.

"In the latter part of January," continues the Prophet, "in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the 1st of Feb., and were kindly received and welcomed into the house of brother N. K. Whitney. My wife and I lived in the family of brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the Church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them."

It now became necessary to effect the temporal organization of the saints. The "gathering" of a Latter-day Israel had commenced. The saints were fast becoming a people.

The great organizing genius of Joseph was called into action, and the Bishopric which has since grown into such magnitude—controlling both the social and ecclesiastical organizations of the people—sprang, as in a moment, into vigorous life. Its organization commenced with a revelation, as seen from the following passages:

* * * * And again, I have called my servant Edward Partridge, and give a commandment, that

he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile.

Just here Joseph also supplements a brief biographical sketch of the first bishop:

"Edward Partridge was born in Pittsfield, Berkshire Co., Mass., on the 27th of August, 1793; being of Scotch ancestry. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness, in the character of the God that was preached up by the sects. He however heard a universal restorationer preach upon the love of God. This sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief until 1828, when himself and wife were baptized into the Campbellite Church, by elder Sidney Rigdon. He continued a member of this church until P. P. Pratt, O. Cowdery, P. Whitmer and Z. Peterson came with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, N. Y., where, on the 11th of December, I baptized him in the Seneca river."

It is unnecessary to follow the details of the history of the Bishopric, but from this time forward it must be understood as superintending the gatherings of the saints, and their temporal organizations

in the various States,—Ohio, Missouri, Illinois, and lastly in Utah. But follow we more especially the evangelical work of the elders. Says the revelation of the Lord to the elders of the Church at Kirtland:

* * * * * Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jun., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with a voice of a trump, declaring my word like unto angels of God; and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward; and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God. * * * *

Again, I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church.

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the

which is the fullness of the gospel ; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit ; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fullness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good ; for, behold, the Comforter knoweth all things, and beareth record of the Father and of the Son. * * * * *

Not the mere letter of the Scriptures were these elders sent forth to preach, but the living word of God ; not with enticing words of man's wisdom, but in the power and demonstration of the Holy Ghost was the proclamation to be given to the world.

The example is well in keeping with that of Christ, in the days of his flesh, sending out the fishermen apostles ; and the solemn charge, " If ye receive not the Spirit, ye shall not teach," is a grand law to all evangelists. Himself an inspired man, Joseph was abundantly able to test his ministry by the gift of inspiration.

The gospel of the latter-days was now fairly spreading in America, but not yet had it gone into Canada and over the mighty waters into foreign lands. The stupendous prophecy of the angel Moroni to Joseph that his name should be had for good and evil among all nations, was not yet in clear prospect of fulfillment. This consummation was to be in the ministry of the Twelve Apostles,

who were already promised, but who were **not** chosen until several years later.

Manifestations very similar to those of modern Spiritualism continuing to trouble the churches in and about Kirtland, the Prophet received several revelations concerning the "false spirits" which had gone abroad in the world, in which was given "tests of the spirits" and the proper manner of rebuking evil spirits prescribed.

The saints from the State of New York—the birthplace of the Church—now began to come in, and bishop Partridge, by revelation, was directed how to settle the people and organize their temporal affairs.

Joseph and a number of the leading elders were also directed to remove to Missouri (where, according to prophecy, the Zion of the Latter-days will in the Lord's due time be established), while Kirtland remained as a chief stake of Zion, for the gathering of the saints at that period.

The elders began to go to the western country, two by two, according to the commandment, and while the Prophet was preparing for the journey, W. W. Phelps and family arrived and enquired of the Lord concerning his will. He received a revelation directing him to be baptized, and appointing his ordination to assist Oliver Cowdery. Thus it was that elder Phelps became a principal man in publishing the first periodicals of the Church.

"On the 19th of June," says Joseph, "in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, and A. S. Gilbert and his wife, I started from Kirtland for Missouri,

agreeably to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem, should be revealed. We went by wagon, canal boat and stage to Cincinnati; thence by steamer, *via* Louisville, to St. Louis. From St. Louis, myself and brothers Harris, Phelps, Partridge and Coe went on foot by land to Independence, Jackson Co., Missouri, where we arrived about the middle of July, and the residue of the company came by water a few days after. The meeting of our brethren, who had long waited our arrival, was a glorious one."

Here, however, as Joseph informs us, his mind was filled with painful reflections on account of the "degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time." But his anxious thoughts were soon relieved by a revelation declaring that Independence was the centre place of the land of promise, directing where the temple should be located, what lands should be purchased for the saints and how distributed or apportioned to them; also making certain directions as to their temporal well-being, etc., etc., and directing the final gathering of the body of the Church.

The first Sabbath after their arrival in Jackson Co., elder Phelps preached to an audience beyond the [then] boundary of the United States. This audience was indeed a motley gathering, being made up of Indians, Negroes, and specimen frontiersmen, from many nations.

About this time another revelation was given,

directing the Bishopric. From it we excerpt the following passages, touching the settling of the saints, the laying out of Zion, the dedication of the temple spot, and the publishing of the gospel to the ends of the earth :

* * * * And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

And I give unto my servant, Sidney Rigdon, a commandment that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him ; and an epistle and subscription, to be presented unto all the churches to obtain moneys, to be put into the hands of the bishop to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good or as he shall direct. For, behold, verily I say unto you, the Lord willeth that the disciples, and the children of men should open their hearts, even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom. Let them do this lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth of all kinds unto this land, to labor for the saints of God. Let all these things be done in order ; and let the privileges of the lands be made known from time to time, by the bishop or the agent of the church ; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon consecrate and dedicate this land, and the spot of the temple

unto the Lord. And let a conference meeting be called, and after that let my servants Sidney Rigdon and Joseph Smith, jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work which I have appointed unto them in their own land, and the residue as shall be ruled by the conferences.

* * * * *

Let the residue of the elders of this church, who are coming to this land, some of whom are exceedingly blessed even above measure, also hold a conference upon this land. * * * * * And let them also return, preaching the gospel by the way, bearing record of the things which are revealed unto them; for verily the sound must go forth from this place unto all the world. * * *

The laying of the foundation of Zion, and the dedication of the land, with a descriptive view of the country, is thus told by Joseph :

“On the 2d of August, I assisted the Colesville branch of the Church to lay the first log, for a house, as a foundation for Zion in Kaw township, 12 miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the saints, by elder Rigdon; and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. Unlike the timbered States in the East, except upon the water-courses which were verdantly dotted with trees, the beautiful rolling prairies lay spread around like a sea of meadows, decorated with a growth of

flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceeding description.

"On the 3d of August the spot for the temple, a little west of Independence, was dedicated in presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe. The scene was solemn and impressive. On the 4th I attended the first conference in the land of Zion. It was held at the house of brother Joshua Lewis. The spirit of the Lord was there. On the 7th I attended the funeral of sister Polly Knight, the wife of Joseph Knight, sen. This was the first death in the church in this land."

Joseph, Oliver and Sidney were next commanded of the Lord to make a journey to Cincinnati, Ohio, to lift up their warning voices in that city. But their destination was afterward changed to Kirtland, as the record shows. Joseph says:

"On the 9th, in company with ten elders, I left Independence landing, for Kirtland. We started down the river in sixteen canoes, and went the first day as far as Fort Osage. Nothing very important occurred until the third day, when many of the dangers so common upon the western waters began to manifest themselves, and after we had encamped upon the river-bank at M'Ilwain's Bend, brother Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face of the waters. Others heard the noise, but saw not the vision.

"On the 13th I met several of the elders on their

way to Zion, after which we continued our journey by land to St. Louis. I arrived safe and well at Kirtland on the 27th. Many things transpired upon this journey to strengthen our faith."

On the 12th of Sept. following, Joseph removed with his family to Hiram, in Portage Co., Ohio, about 30 miles from Kirtland. Here, being domiciled with John Johnson, he prepared to re-commence the translation of the Bible.

On the first Sunday of October following, Orson Hyde was baptized, and became a member of the Church. This gentleman, subsequently so widely and favorably known in the Church, was thus spoken of, by Joseph, at that time:

"He was left in his infancy an orphan, with none to look upon him with a father's eye and feel for him with a mother's heart. The hand that wiped his infant tears was still; the breast that gave him suck was cold and slumbering in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty years he saw no one in whose veins flowed a drop of kindred blood, and, consequently, grew up as a wild and uncultivated plant of nature. And now he had come into the new and everlasting covenant, to be renewed grace for grace, and put himself under the Fatherly care of Him whose yoke is easy and whose burden is light, and who rewardeth his sons and daughters who serve him faithfully to the end, with eternal life."

Elder Orson Hyde became one of the chief apostles of the last days.

Thus it may be noticed that about this period the

men were gathering around Joseph who were destined to "bear off the kingdom in all the world."

In the fore part of October Joseph received this short but forceful revelation :

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men—Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth; wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, for ever and ever. Amen.

Soon after this, Joseph, with elder Rigdon as scribe, resumed the translation of the Scriptures; and on the 11th of October a conference was held at brother Johnson's, at which, says Joseph, "the

elders were instructed in the ancient manner of conducting meetings, of which knowledge most of them were ignorant."

At this conference it was decided that Oliver Cowdery should carry the "commandments and revelations" to Independence, Mo., for printing, and that the Prophet was to prepare them for publication. But "all this time," he says, "there were many things which the elders desired to know relative to preaching the gospel to the inhabitants of the earth, and commencing the gathering."

Accordingly, on the 3d of Nov. 1831, a lengthy and explicit revelation was given. We extract as follows:

Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you: the Lord who shall suddenly come to his temple: the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you. For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you, go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the Elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about, yea, let the cry go forth among all people: Awake and arise and go forth to meet the bridegroom: behold and lo, the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.

Watch, therefore, for ye know neither the day nor the hour. Let them therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth let him not look back, lest sudden destruction shall come upon him.

The above was the part for present application by the elders, while the remainder was a lengthy prophetic chapter on the literal gathering of Israel, the "ten tribes," and the coming of Messiah, which shall have review elsewhere among the themes of the Latter-day Prophet.

And soon after this was given to Joseph and Sidney their grand vision concerning the "different glories," in which they conversed with the Saviour and were commanded to bear testimony of his resurrection to this generation.

A testimony most vital in the unfolding of a new Christian civilization !

The vision itself is also a very link of the divine history, and the subject-matter gives a view of Mormon theology so vast and sublime that it should here be presented to the reader as an illustration of its universal spirit and themes :

Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Saviour: great is his wisdom, marvelous are his ways, and the extent of his doings none can find out ; his purposes fail not, neither are there any who can stay his hand ; from eternity to eternity he is the same, and his years never fail.

For thus saith the Lord, I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end, great shall be their reward and eternal shall be their glory ; and to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom ; yea, even the wonders of eternity shall they know, and things to come will I shew them, even the things of many generations ; and their wisdom shall be great, and their understanding reach to heaven : and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought ; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will ; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, jun., and Sidney Rigdon, being

in the spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows. Speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fullness; and saw the holy angels, and they who are sanctified before his throne, worshipping God, and the Lamb, who worship him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten

sons and daughters unto God. And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision, for we beheld Satan, that old serpent—even the devil—who rebelled against God, and sought to take the kingdom of our God, and his Christ, wherefore he maketh war with the saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due

time of the Lord, after the sufferings of his wrath ; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness ; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him ; wherefore, he saves all except them : they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment ; and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof : nevertheless I, the Lord, shew it by vision unto many, but straightway shut it up again ; wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice, saying, Write the vision, for lo ! this is the end of the vision of the sufferings of the ungodly !

And again, we bear record, for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just ; they are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried

in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the first born. They are they into whose hands the Father has given all things—they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore, as it is written, they are Gods, even the sons of God—wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—these shall dwell in the presence of God and his Christ for ever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just. These are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all. These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the first-born. These are they whose names are written in heaven, where God and Christ are the judge of all. These are they who are just men made perfect through Jesus the mediator of the new

covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the first-born, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fullness. These are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun. These are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down

to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. These are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial; and also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision, the glory of the telestial, which surpasses all understanding, and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things—where God, even the Father, reigns upon his throne for ever and ever; before whose throne all things bow in humble reverence and give him glory for ever and ever. They who dwell in his presence are the church of the first born, and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ, and some of John, and some of Moses, and some of Elias, and some of

Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. Last of all, these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell and suffer the wrath of Almighty God, until the fullness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom, and present it unto the Father spotless, saying—I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God. Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever. But behold, and lo, we saw the glory and the inhabitants of the celestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea-shore, and heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvelous are the works of the

Lord, and the mysteries of his kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion for ever and ever. Amen.

And this is Mormonism! A grand universal scheme of salvation! A stupendous structure of divine purposes and divine beneficence!

Consider how narrow were the theological views of the Christian world forty-seven years ago. How rarely spoke the divines of that day of a gospel of universal salvation and glory for the race in the worlds to come. How generally did they preach of an almost universal damnation for the sons and daughters of Adam!

Fifty years ago hell, not heaven, was the view which sectarian divinity chose to present; and damnation, not salvation, its all-potent theme. Salvation was little else than the escape of the few from perdition, and heaven was little else than the refuge of frightened sinners.

Thus considered, Joseph's views commend themselves to the universalian intellect of to-day as being, not only far above, but beyond, his times; and the

divine economy, and the final destiny of the race, are presented by him more Godlike in cast than ever before by priest or prophet.

It will be observed also that this vision is supremely unique,—unlike any comprehensive presentation of the modern intellect, yet worthy of admiration for the boldness and grandeur of the genius that inspired its type of gospel theme. The vision, in fact, is purely Mormon, with not a thought or form borrowed from modern times.

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CHAPTER XII.

THE CHURCH IN MISSOURI—THEME OF THE GATHERING—INAUGURATION OF THE PERSECUTIONS—A MARVELOUS EPISODE—TERRIBLE WORDS TO ZION—THE PLACE OF PROMISE—JUDGMENT AT THE HOUSE OF THE LORD—INTRODUCTION OF BRIGHAM YOUNG AND OTHERS—CURRENT EVENTS.

The historic importance of the Church was now turning towards Missouri. Ohio was the first gathering place of the saints, and Kirtland the spot where the first temple was to be reared to Jehovah's name; but Missouri was the State where Zion with its grand temple of the dispensation loomed up in the vision of the future.

Already, as we have seen, had some of the saints migrated into Missouri. Zion's cords were lengthening and her stakes multiplying.

At this juncture a letter was received by the Prophet, from certain of the brethren, reporting their safe arrival at Independence, Missouri, with their printing press, and accompanying the letter was the prospectus of a monthly paper, called the *Evening and Morning Star*,—W. W. Phelps, editor. It being the first periodical published by the Church, the opening passage of this prospectus (which was

very much like an apostolic proclamation to all the world) will have a special historic interest. It reads:

“As the forerunner of the night of the end, and the messenger of the day of redemption, the *Star* will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times, since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We rejoice much because God has been so mindful of his promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or man, for there can be but one, as Christ and the Father are one. All of us know, or ought to, that our Heavenly Father, out of all the peoples which he had planted on the earth, chose but one people, to whom he gave his laws, his revelations, and his commandments, and this was Jacob his chosen and Israel his elect. All know, too, or might, that for disobedience, or not keeping his commandments to do them, God had this people carried away captive into all countries and scattered among all nations, but promised that he would gather them and bring them again unto their own lands; then the land should yield its increase, and at that time he would take away the stony heart and give them a heart of flesh, and write his law in it, that all might know him from the least of them to the greatest of them: so that the knowledge of him might fill the whole earth, as the waters cover the sea. At which time it shall no more be said, the Lord liveth that

brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And it shall come to pass in that day, the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

This will illustrate the view that the gathering of the saints was assuming that grand Israelitish swell which has since characterized all the migrations of the Mormon people. It was the gathering together of Israel in the last days,—not the mere migration of adventurous Americans; and the glorious themes of the Prophets of ancient Israel inspired the movement.

But the sunlit sky of prosperity was about to be overcast with the dark clouds of persecution. The reign of mobocracy was near. Its opening was quite dramatic, also, while Joseph and Sidney were prom-

inent in the first act of what, before the close, became a series of terrible tragedies. Of this first scene Joseph says :

“ Before going to Hiram, to live with father Johnson, my wife had taken two children (twins), of John Murdock, to bring up. She received them when only nine days old, and they were now nearly eleven months. I would remark that nothing of importance had occurred since I came there, except that I had held meetings on the Sabbath and evenings, and baptized a number.

“ On the 25th of March (the twins having been sick of the measles for some time), in the evening, I told my wife to retire to bed with one of the children, and I would watch with the sickest one. In the night she told me I had better lie down on the trundle bed, and I did so, and was soon after awakened by her screaming ‘murder!’ when I found myself going out of the door, in the hands of about a dozen men, some of whose hands were in my hair, and some having hold of my shirt, drawers, and limbs. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the doorsteps. But I was immediately confined again, and remained quiet, under their threat to kill me if I did not keep still.

“ They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

“After they had carried me about thirty rods farther they stopped, and while some held me, the others withdrew a little distance and held a council. As I heard an occasional remark, I gleaned the fact that they were discussing the propriety of killing me. They returned after awhile, and with many oaths tore off my shirt and drawers, and one of them attempted to force a paddle of tar into my mouth, but I turned my head and avoided it. They then tried to force a vial into my mouth, and broke it in my teeth. Then one of them fell on me and scratched my naked body with his nails, like a mad cat, muttering, ‘G—— d—— ye, that’s the way the Holy Ghost falls on folks.’

“They then left me, and after freeing my mouth from the tar so I could breathe more freely, I made my way back to the house, when a blanket was thrown to me, and I went in.

“Father Johnson, in attempting to rescue elder Rigdon, was severely injured; and elder Rigdon, who had been dragged by the heels with his head upon the frozen ground, was delirious for several days. The feathers, which were used with the tar, were taken from elder Rigdon’s house.

“My friends spent the night in scraping and removing the tar, and washing and cleansing my body, so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.”

The narrative further relates that during the

mobbing one of the sick children caught a cold, from which it shortly after died. The mob was led by a Campbellite minister by the name of Rider, and was mostly composed of professors of religion

In order to avoid further mobbing, Joseph shortly after fled by the most expeditious route to a point named Warren, where he was joined by elder Rigdon, and they journeyed thence together to Wheeling, Va. Taking steamer, from there they went to St. Louis, and thence to Independence, Mo., where they arrived on the 24th of April, "finding the brethren generally enjoying health and faith, and extremely glad to welcome us among them."

It may have been noticed how democratic in form and action was the Latter-day Church in its rise; for notwithstanding Joseph, and Oliver Cowdery, had been ordained by the angels, at the organization of the Church they were chosen by the vote of the members and formally re-ordained. In keeping with this was the following event:

"On the 26th," says Joseph, "I called a general council of the Church, and was acknowledged as the president of the High Priesthood, according to a previous ordination at a conference of High Priests, elders and members, held at Amherst, Ohio, on the 25th of Jan. 1832. The right hand of fellowship was given to me by the bishop, Edward Partridge, in behalf of the Church. The scene was solemn, impressive, and delightful.

"On the 27th we transacted considerable business for the salvation of the saints, who were settling among a ferocious set of mobbers, like lambs among

wolves. It was my endeavor to so organize the Church that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship and mutual love.

"On the 6th of May I gave the parting hand to the brethren in Independence, and, in company with brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, thence to Vincennes, Ind., thence to New Albany, near the falls of the Ohio."

Before reaching the latter point their horses ran away, and in their efforts to escape from the coach Mr. Whitney was so unfortunate as to sustain a compound fracture of the bones of one of his limbs. He was thereby detained four weeks at a public house, and Joseph remained to nurse him, while elder Rigdon went forward to Kirtland.

Here occurred quite a marvelous episode. The Anti-Mormons, it appears, attempted to poison the Prophet, as a means of cruelly testing whether the "signs" followed the Mormons. Joseph says:

"One day, when I arose from the dinner table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the contortions of my muscular system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and I then made my way to brother Whitney (who was on his bed), as speedily as possible. He laid his hands on me, and administered in the name of the Lord, and I was healed in an instant, although the effect of the

poison had been so powerful as to cause much of the hair to become loosened from my head."

Thus was Joseph saved from poison by the power of the gospel, according to the promise: "If they drink any deadly thing it shall not hurt them." Elder Whitney having sufficiently recovered, they shortly after journeyed forward to Kirtland, where they arrived in June.

Towards the close of September, 1832, the elders began to return from their missions to the Eastern States. The Prophet continued the translation of the Scriptures, and the oversight of the Church at Kirtland, during the Fall, excepting the time required for a rapid journey to Albany, New York and Boston, in company with bishop Whitney, from which he returned on the 6th of November, when he first saw his son Joseph, who had been born on the 3d.

After his return the Prophet received several of his most important revelations, which developed his mission, and enlarged the views of the disciples concerning the Latter-day work.

At the opening of the year 1833, Joseph began to warn Zion, in Missouri, of the coming day of trouble. "I am not in the habit," he wrote, "of crying peace, when there is no peace; and, knowing the threatened judgments of God, I say, Woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite."

Next was sent an epistle, headed, "From a conference of twelve high priests, to the Bishop, his Council, and the inhabitants of Zion," urging them to repent, for the Prophet in his epistle to them had

pronounced the Lord's favor towards Kirtland, but terrible words to Zion:

“We have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place whence his word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you (and what I say to you I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest.

“The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets: this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey; as on conditions of our obedience he has promised us great things; yea,

even a visit from the heavens to honor us with his own presence."

Just here it will be well to correct a very general misstatement of Anti-Mormon writers. They have said that the Prophet now chose one place for Zion and now another, and that all of his prophecies concerning her and her location signally fell to the ground. But the reverse of this is the actual fact.

To this day the Mormons have never looked upon but one spot as that whereon Zion of the Latter-days is to be built, namely, in Jackson County, Missouri. And as we here see, Joseph, from the earliest period, clearly indicated by prophecy that the saints of that generation were not the ones who should rear the holy city (though the promise was that the generation should not all pass away before her glory came). But Zion was in danger of being rejected for a season even then. To not many of that generation seemed to have appertained the promise of entering into her rest and glory.

Zion was the city of the future! The elect only were to be her inhabitants. They should be a tried people, and the day of Zion's rise was to be the day of triumph and consummation, not the day of probation and scourging.

"When the Lord shall build up Zion he shall appear in his glory."

Therefore Kirtland was the place chosen where the first temple was to be built and the apostles endowed and sent forth to the nations. Yet did the Lord cause the corner stones of Zion to be laid,

in the Prophet's lifetime, and the gathering of the people to Missouri in the progress of their growth was a prophecy of events in the coming times.

Nor let it be thought that the gathering to Missouri was without purpose and results. The very destiny of the saints shows that they were to be driven from State to State, and finally to the Rocky Mountains, from which the "Kingdom of God" was to roll, as the little stone cut out of the mountain. After that Zion is to arise in her strength, in the place of promise, and all nations shall see in her the glory of her God.

But "judgment" was about to "begin at the house of the Lord," and that was in the place where Zion is to be built. It commenced in Jackson County, Missouri!

The diary of Joseph continues, relating that on the 26th of February a special council of high priests was held in Zion for the purpose of considering the above mentioned epistle, at which a return epistle was duly drafted. And on account of said admonitory epistle from Joseph, a solemn assembly was called in Zion, and a sincere and humble repentance was manifested.

In the month of April following, the first regular mob gathered against the saints in Missouri. They came together in Independence, to the number of about three hundred, but failing to unite upon any regular plan, they finally broke up in disorder and retired.

"July 13th," says Joseph, "a council of elders, namely, G. H. Carter, Jacob Wood, Dennis Lake, Brigham Young, James Lake, N. R. Whitney, John

Smith, Luke Johnson, with myself, assembled in Kirtland."

This being the first time the name of Brigham Young occurs in the diary of Joseph, we deem it proper to here sketch the commencement of the connection of himself and Heber C. Kimball with the Latter-day Church. It opens with his brother, Phineas Young, who says:

"In April, 1830, as I was on my way home from the town of Lima, where I had been to preach, I stopped at the house of a man by the name of Tomlinson. While engaged in conversation with the family, a young man came in, and, walking across the room to where I was sitting, held a book towards me, saying, 'There is a book, sir, I wish you to read.' The thing appeared so novel to me that for a moment I hesitated, saying, 'Pray, sir, what book have you?' 'The Book of Mormon, or, as it is called by some, the Golden Bible.' 'Ah, sir, then it purports to be a revelation?' 'Yes,' said he, 'it is a revelation from God.'

"This language seemed to me very strange, and, I thought, rather ridiculous. However, I thought it my duty to read it, and search out the errors, and, as a teacher in Israel, expose such errors and save the people from delusion. I commenced and read every word in the book the same week. The week following I did the same, but, to my surprise, I could not find the errors I anticipated, but felt a conviction that the book was true."

Phineas thereupon became a zealous advocate of the new faith, and brought the Book of Mormon to the attention of his father, brothers and sister.

In the life of Brigham Young it is recorded that in the Spring of 1830 he first saw the Book of Mormon, which was left with his brother Phineas by Samuel H. Smith, brother of the Prophet. And in April, 1832, he was baptized and ordained an elder in the Church. Shortly thereafter, with his brother Joseph, and Heber C. Kimball, he started for Kirtland to see the Prophet. Arriving at Kirtland, they found him, with several of his brethren, in the woods chopping and hauling wood. "Here," says Brigham, "my joy was full at the privilege of shaking the hand of the Prophet of God, and receiving the sure testimony by the spirit of prophecy that he was all that any man could believe him to be, as a true Prophet. He was happy to see us, and bid us welcome. In the evening a few of the brethren came in, and we conversed together upon the things of the kingdom. He called upon me to pray. In my prayer I spoke in tongues. As soon as we arose from our knees the brethren flocked around him, and asked his opinion concerning the gift of tongues that was upon me. He told them it was the pure Adamic language. Some said to him they expected he would condemn the gift, but he said, 'No; it is of God.'"

It was at about this date, or within the next three years, that the men entered the Church who have since been its pillars, although the Pratts, Oliver Cowdery, and the other witnesses of the Book of Mormon, Sidney Rigdon and Bishops Partridge and Whitney were, with Joseph, the founders of the Church, while John Taylor and a few others, who have since taken apostolic and presiding rank, came

in at about the close of the first seven years, and in the period of the rise of Nauvoo.

We must pass over the history of the early persecutions in Missouri, including the semi-military episode of a company of elders, under the Prophet, known as "Zion's Camp," going up to Missouri to help the inhabitants of Zion, for this belongs rather to Church history than to the personal mission of Joseph, and it would of itself form a volume.

Hasten we now to the calling of the Twelve Apostles to preach the gospel to all nations; the further unfolding of the dispensation and its "everlasting covenant;" the Temple, the Priesthood, and the wondrous themes which Joseph, as the oracle of God, from time to time, revealed to a latter-day Israel.

CHAPTER XIII.

CALLING OF THE TWELVE APOSTLES—THEIR ORDINATIONS AND BLESSINGS—CHARGE TO PARLEY P. PRATT—CHARGE TO THE TWELVE—ORGANIZATION OF THE SEVENTIES—HISTORICAL INCIDENTS.

The time had now come for the calling of the twelve apostles of the dispensation.

Joseph had not forgotten the revelation and promise, given years before, on this event; and it is here worthy of remark that he never laid down in the prophetic programme anything which was not afterward fulfilled, though some of the events foretold,—such as the gathering of a people from all nations,—were, at the time of utterance, very miracles of promise.

In Kirtland, on the 14th day of February, 1835, a grand meeting of the elders was called, at which the Prophet, after laying before them the subject of choosing the Twelve, said he wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the elders to be apostles; whereupon all of the elders present expressed their anxious desire to have it so.

Joseph stated that the first business of the meeting was for the three witnesses of the Book of Mormon to pray, each one, and then proceed to choose twelve men from the Church as apostles, to go to all nations, kindreds, tongues, and people.

The three witnesses, namely, Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer.

They were then blessed by the laying on of the hands of the Presidency, and then proceeded to make choice of the Twelve, as follows:

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| 1. Lyman E. Johnson, | 7. Wm. E. McLellin, |
| 2. Brigham Young, | 8. John F. Boynton, |
| 3. Heber C. Kimball, | 9. Orson Pratt, |
| 4. Orson Hyde, | 10. William Smith, |
| 5. David W. Patten, | 11. Thomas B. Marsh, |
| 6. Luke Johnson, | 12. Parley P. Pratt. |

It is not practicable to give the ordinations and blessings of the Twelve, as only a brief synopsis of the occurrence is extant. Suffice it to say the proceedings occupied two days, when the meeting adjourned.

On the 21st, continues the record, "pursuant to adjournment, a meeting of the Church was held, and after prayer by David Whitmer, and a short address by Oliver Cowdery to the congregation, Elder Parley P. Pratt was called to the stand and ordained one of the Twelve, by Presidents Joseph Smith, jun., David Whitmer and Oliver Cowdery."

After Parley's ordination, Oliver Cowdery gave to him his apostolic charge, which is so characteristic and prophetic that it deserves to be preserved in this connection. It was as follows:

“I am aware, dear brother, that the mind naturally claims something new; but the same thing, rehearsed frequently, profits us. You will have the same difficulties to encounter in fulfilling this ministry that the ancient apostles had. You have enlisted in a cause that requires your whole attention; you ought, therefore, to count the cost; and to become a polished shaft, you must be sensible, requires the labor of years; and your station requires a perfect polish. It is required not merely to travel a few miles in the country, but in distant countries. You must endure much labor, much toil, and many privations, to become perfectly polished.

Your calling is not like that of the husbandman, to cultivate a stinted portion of the planet on which we dwell, and when heaven has given the former and the latter rain, and mellow Autumn has ripened his fruit, gather it in, and congratulate himself for a season in the remission of his toils, while he anticipates his Winter evenings of relaxation and fireside enjoyments; but, dear brother, it is far otherwise with you. Your labor must be incessant, and your toil great; you must go forth and labor till the great work is done. It will require a series of years to accomplish it, but you will have this pleasing consolation, that your Heavenly Father requires it. The field is his; the work is his; and he will not only cheer you, animate you, and buoy you up in your pilgrimage, in your arduous toils, but when your work is done, and your labor over, he will take you to himself. But before this consummation of your felicity, bring your mind to bear upon what will be imperiously required of you, to accomplish the great work that lies before you. Count well the cost. You have read of the persecutions and trials of ancient days. Has not bitter experience taught you that they are the same now? You will be dragged before the authorities for the religion

you profess; and it were better not to set out than to start and look back, or shrink when dangers thicken upon you, or appalling death stares you in the face. I have spoken these things, dear brother, because I have seen them in visions. There are strong dungeons and gloomy prisons for you. These should not appal you. You must be called a good or bad man. The ancients passed through the same. They had this testimony—that they had seen the Saviour after he rose from the dead. You must bear some testimony, or your mission, your labor, your toil, will be in vain. You must bear the same testimony, that there is but one God, one mediator. He that has seen him will know him, and testify of him. Beware of pride; beware of evil—shun the very appearance of it, for the time is coming when, if you do not give heed to these things, you will have a fall. Among your many afflictions you will have many blessings also; but you must pass through many afflictions in order to receive the glory that is in store for you. You will see thousands, who, when they first see you, will know nothing about salvation by Jesus Christ: you shall see a nation born in a day. A great work lies before you, and the time is near when you must bid farewell to your native land, cross the mighty deep, and sound the tocsin of alarm to other nations, kindreds, tongues and people. Remember that all your hopes of deliverance from danger and from death, will rest upon your faithfulness to God. In his cause you must serve him with a perfect heart and a willing mind. Avoid strife and vain glory; think not yourself better than your brethren, but pray for them as well as for yourself; and if you are faithful, great will be your blessings; but if you are not, your stewardship will be taken from you, and another appointed in your stead.”

Elder Pratt gave his hand to President Cowdery, and said he had received ordination, and should fulfill the ministry according to the grace given him, to which elder Cowdery replied, "Go forth, and angels shall bear thee up; and thou shalt come forth at the last day, bringing many with thee."

Thomas B. Marsh and Orson Pratt being absent on mission at this time, received their ordinations and blessings on their return in the following April.

The grand charge to the Twelve, as a body, is still more important and historic, and must be given, as it is the very genesis of their ministry. It was as follows :

"Dear brethren, previous to delivering the charge, I shall read a part of a revelation. It is known to you that, previous to the organizing of this Church in 1830, the Lord gave revelations, or the Church could not have been organized. The people of this church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They read many things in the Book of Mormon, concerning their duty, and the way the great work ought to be done; but the minds of men are so constructed that they will not believe without a testimony of seeing or hearing. The Lord gave us a revelation that, in process of time, there should be twelve men chosen to preach his gospel to Jew and Gentile. Our minds have been on a constant stretch to find who these twelve were. When the time should come we could not tell, but we sought the Lord, by fasting and prayer, to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed. But, having seen the day, it becomes my

duty to deliver to you a charge; and first, a few remarks respecting your ministry. You have many revelations put into your hands; revelations to make you acquainted with the nature of your mission. You will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a tenfold proportion to what you have ever had; you will have to combat all the prejudices of all nations."

The revelation was then read, and the charge continued:

"Have you desired this ministry with all your hearts? If you have desired it, you are called of God, not of man, to go into all the world."

Then reading again from the revelation, what the Lord said to the Twelve, the speaker continued:

"Brethren, you have your duty presented in this revelation. You have been ordained to the holy priesthood; you have received it from those who have their power and authority from an angel; you are to preach the gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation; for the greater the calling the greater the transgression. I therefore warn you to cultivate great humility; for I know the pride of the human heart. Beware, lest the flatterers of the world lift you up; beware, lest your affections are captivated by worldly objects. Let your ministry be first. Remember the souls of men are committed to your charge, and if you mind your calling you shall always prosper.

"You have been indebted to other men, in the first instance, for evidence; on that you have acted;

but it is necessary that you receive a testimony from heaven for yourselves, so that you can bear testimony to the truth of the Book of Mormon, and that you have seen the face of God. That is more than the testimony of an angel. When the proper time arrives, you shall be able to bear this testimony to the world. When you bear testimony that you have seen God, this testimony God will never suffer to fall, but will bear you out, although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven.

“Never cease striving till you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief, and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid his hands upon you. We require as much to qualify us as did those who have gone before us. God is the same. If the Saviour in former days laid his hands on his disciples, why not in latter days?

“With regard to superiority, I must make a few remarks. The ancient apostles sought to be great; but lest the seeds of discord be sown in this matter, understand particularly the voice of the Spirit on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the saints. Jacob, you know, wrestled till he obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are as one; you are equal in bearing the keys of the Kingdom to all nations. You are called to preach the Gospel of the Son of God to the nations of the earth; it is the will of your Heavenly Father that you proclaim his gospel to the ends of the earth and the islands of the sea.

“Be zealous to save souls. The soul of one man

is as precious as the soul of another. You are to bear this message to those who consider themselves wise; and such may persecute you; they may seek your life. The adversary has always sought the life of the servants of God. You are therefore to be prepared at all times to make a sacrifice of your lives, should God require them, in the advancement and building up of his cause. Murmur not at God. Be always prayerful; be always watchful. You will bear with me while I relieve the feelings of my heart. We shall not see another day like this. The time has fully come, the voice of the Spirit has come, to set these men apart.

"You will see the time when you will desire to see such a day as this, and you will not see it. Every heart wishes you peace and prosperity, but the scene, with you, will inevitably change. Let no man take your bishopric, and beware that you lose not your crowns. It will require your whole souls; it will require courage like Enoch's.

"The time is near when you will be in the midst of congregations who will gnash their teeth upon you. This gospel must roll, and will roll, until it fills the whole earth. Did I say congregations would gnash upon you? Yea, I say nations will gnash upon you; you will be considered the worst of men. Be not discouraged at this. When God pours out his spirit the enemy will rage; but God, remember, is on your right hand and on your left. A man, though he be considered the worst, has joy who is conscious that he pleases God. The lives of those who proclaim the true gospel will be in danger. This has been the case ever since the days of righteous Abel. The same opposition has been manifest whenever men came forward to publish the gospel. The time is coming when you will be considered the worst by many, and by some the best of men. The time is coming when you will be per-

fectly familiar with the things of God. This testimony will make those who do not believe your testimony, seek your lives; but there are whole nations who will receive your testimony. They will call you good men. Be not lifted up when you are called good men. Remember you are young men, and you shall be spared. I include the other three. Bear them in mind in your prayers; carry their cases to a throne of grace. Although they are not present, yet you and they are equal. This appointment is calculated to create an affection in you for each other, stronger than death. You will travel to other nations; bear each other in mind. If one or more are cast into prison, let the others pray for them, and deliver them by their prayers. Your lives shall be in great jeopardy, but the promise of God is that you shall be delivered.

“Remember you are not to go to other nations till you receive your endowment. Tarry at Kirtland until you are endowed with power from on high. You need a fountain of wisdom, knowledge and intelligence, such as you never had. Relative to the endowment, I made a remark or two that there be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence, and that power which characterized the ancient saints, and now characterizes the inhabitants of the upper world. The greatness of your commission consists in this: you are to hold the keys of this ministry; you are to go to the nations afar off, nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered. The seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel, the elect of God. It is a sorrowful tale, but the Gospel must be preached and God’s ministers be rejected. But where can Israel

be found; and receive your testimony, and not rejoice? Nowhere! The prophecies are full of great things that are to take place in the last days. After the elect are gathered out destruction shall come on the inhabitants of the earth; all nations shall feel the wrath of God, after they have been warned by the saints of the Most High. If you will not warn them, others will, and you will lose your crowns.

"You must prepare your minds to bid a long farewell to Kirtland, even till the great day come. You will see what you never expected to see; you will need the mind of Enoch or Elijah, and the faith of the brother of Jared; you must be prepared to walk by faith, however appalling the prospect to human view; you, and each of you, should feel the force of the imperious mandate, 'Son, go labor in my vineyard,' and cheerfully receive what comes; but in the end you will stand while others will fall. You have read in the revelation concerning ordination: beware how you ordain, for all nations are not like this nation. They will willingly receive the ordinances at your hands to put you out of the way. There will be times when nothing but the angels of God can deliver you out of their hands.

"We appeal to your intelligence, we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescensions of our Heavenly Father in pointing you out to us. You will be stewards over this ministry; you have a work to do that no other men can do; you must proclaim the gospel in its simplicity and purity; and we commend you to God and the word of his grace. You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore call upon him in faith and mighty prayer till you prevail, for it is your duty and your privilege to bear such testimony

for yourselves. We now exhort you to be faithful to fulfill your calling; there must be no lack here; you must fulfill in all things; and permit us to repeat, all nations have a claim on you; you are bound together as the three witnesses were; you, notwithstanding, can part and meet, and meet and part again, till your heads are silvered o'er with age."

Then taking them separately by the hand, elder Cowdery continued:

"Do you, with full purpose of heart, take part in this ministry, to proclaim the gospel with all diligence, with these your brethren, according to the tenor and intent of the charge you have received?" Each answered in the affirmative, thus bringing to a close the solemn and interesting ceremony.

At a subsequent meeting the Prophet proposed for discussion the following question:—What importance is there attached to the calling of these Twelve Apostles, different from the other callings or officers of the Church? After discussion by several of those present, the Prophet gave his decision as follows:

"They are the Twelve Apostles who are called to the office of Traveling High Council, who are to preside over all the churches of the saints, among the Gentiles, where there is a presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel to every creature. This is the power, authority and virtue of their apostleships."

On the 28th of Feb., 1835, the Church, in council assembled, commenced selecting certain persons, who were ordained and blessed at that time, to begin the organization of the "First Quorum of the Seventies," according to the plan laid down to Joseph in certain revelations and visions, thus commencing the organization of that grand evangelical army of the Church called "The Apostles of the Seventies," which, during the lifetimes of Joseph and Brigham, reached to about five thousand in number.

At a meeting of the Twelve on the evening of March 12th, 1835, it was proposed that they take their first mission through the Eastern States, to the Atlantic Ocean, and hold conferences in the vicinity of the several branches of the Church, for the purpose of regulating all things necessary for their welfare, and the 4th of May following was unanimously agreed upon as the day of departure from Kirtland.

On the 26th of April the Twelve Apostles and the Seventies who had been chosen assembled, with a numerous concourse of people, in the unfinished temple at Kirtland, to receive their charge and instructions from the Prophet, relative to their mission and duties.

At a conference held on the 2d of May, Joseph laid down the order of the Twelve when in council, which was to take their seats together according to age,—the oldest to be seated at the head, and preside in the first council, the next oldest in the second, and so on until the youngest had presided, and then begin at the oldest again, etc. Thus

determined, the order of the Twelve at that time was: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke Johnson, William Smith, Orson Pratt, John F. Boynton, Lyman E. Johnson.

The interesting episode of anointing and blessing the first Patriarch of the Church, with the marvelous manifestations which then occurred, is spoken of by Joseph, as follows:

“At early candle-light [Jan. 21st, 1836], I met with the Presidency at the west school-room, in the Temple [unfinished], to attend to the ordinance of anointing our heads with holy oil; also the councils of Kirtland and Zion met in the two adjoining rooms, waiting in prayer while we attended to the ordinance. I took the oil in my left hand, father Smith being seated before me, and the other members of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil and consecrated it in the name of Jesus Christ.

“We then laid our hands upon our aged father Smith, and invoked the blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the eldest, until they had all laid their hands upon him, and pronounced such blessings upon his head as the Lord put into their hearts,—all blessing him to be our Patriarch, to anoint our heads and attend to all duties that pertain to that office. The Presidency then took the seat in turn, according to

age, beginning at the eldest, and received their anointing and blessing under the hands of father Smith. And in my turn my father anointed my head, and sealed upon me the blessings of Moses to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings.

“The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out, I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw fathers Adam and Abraham, and my father and mother, my brother Alvin, that has long since slept, and marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set his hand to gather Israel the second time, and had not been baptized for the remission of sins.

“Thus came the voice of the Lord unto me, saying:

“All who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of

that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.'

"And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Saviour looked upon them and wept.

"I also beheld elder McLellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him, supported by his crutches. He threw them down at his word, and leaped as an hart, by the mighty power of God. Also elder Brigham Young, standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

"Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them, as well as myself, and the power of the Highest rested upon us, the house

was filled with the glory of God, and we shouted Hosannah to God and the Lamb."

On the following evening the ceremony of anointing the heads of the Twelve, and the presidency of the Seventy, was attended to. At the close, says Joseph, "President Rigdon arose to conclude the services of the evening by invoking the benediction of heaven upon the Lord's anointed, which he did in an eloquent manner. The congregation shouted a long hosannah; the gift of tongues fell upon us in mighty power; angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half an hour."

Under such auspicious outpourings of the Spirit were the Twelve ushered into the work of their high calling.

They, with the Seventies, being now chosen to go "into all the earth," to preach the "fullness of the gospel," and gather a Latter-day Israel from among the nations, we can now proceed to unfold the divine economy of Mormonism, review the Israelitish genius and subject of the work, and dwell upon the vast plans and themes developed by the Prophet in his exalted moods of inspiration. Subsequently we shall see them illustrated in the actual history of himself and people,—fulfilling his visions in the very events of the age.

CHAPTER XIV.

THE MORMON ILIAD—THE ABRAHAMIC COVENANT—
ITS INFINITE SCOPE AND SIGNIFICANCE—ITS RE-
NEWAL WITH JOSEPH AND HIS ISRAEL.

Jehovah's epic !

There is no other defining that will adequately express the subject and themes grasped by the genius of the Mormon Prophet.

The covenant of old, which Jehovah made with the Hebrew sires, renewed in Joseph and his people.

A covenant that has come down in the august syllabbling of three civilizations.

A covenant, not in its incipency to-day, but now working towards its millennial consummation.

Former-day Israel and Latter-day Israel have thus the same centre of faith in this covenant made by Jehovah with Abraham, and the same consummation of that faith in the coming of Messiah and the restoration of the kingdom to Israel.

The strictly Israelitish genius of Mormonism thus emphasized at the outset, we are prepared to review the Abrahamic theme in its everlasting sweep, and to apply it to the peculiar experience of Israel in the former and the latter days.

Now the Lord had said unto Abram, "Get thee

out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee," etc.

But the Hebrew Patriarch has written his own history. It is contained in the "Book of Abraham," translated by the Prophet Joseph.

This extraordinary book has entered largely into Mormon theology, and has given pronouncement to some of its most beautiful themes.

In the land of the Chaldeans, in the house of his father, Abraham saw that it was needful for him to obtain another abiding place, in consequence of the idolatry that surrounded him. He had come of the sacred lineage to which belonged the Priesthood, and was himself "a High Priest, holding the right belonging to the fathers." "It was conferred upon me," he says, "from the fathers; it came down from the fathers from the beginning of time.

"I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathen, utterly refused to hearken to my voice."

Therefore the Lord had said unto Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

Moses in his record is not circumstantial touching the immediate cause of this command to Abraham, yet he was doubtless familiar therewith. It is certain that Mahomet, the prophet of Ishmael,

understood it as rendered by Joseph, for he opens the Koran with this annunciation of faith :

“We believe in Abraham, the orthodox, who was no idolater.”

Jehovah commanded Abraham to leave the land of idolatry, that he might establish in his ministry and race his own supreme name. For this made he the covenant with Abraham.

According to Joseph's revelations, the covenant was simply renewed in Abraham, and not originated. Like the priesthood with which it is connected, it had come down to the Hebrew sire from the righteous fathers. It was first made with Adam.

From Jehovah it came to the Patriarch of the Earth, for Jehovah is the God of the covenant. From Adam to Seth, Enoch and Noah; being several times renewed by the Lord before the days of Abraham. The same also is this which has been renewed in Joseph in these latter days.

Both the priesthood and the covenant existed before the beginning of time or the creation of the earth. They are not of time, but of eternity,—the everlasting chains which link the heavens and the earth, and connect the race of mortals with the races of immortals that have gone up into their exaltation before them.

Thus has Joseph enlarged our conceptions of the priesthood, of the covenant, of religion.

The signature of the Everlasting is on the whole.

Interpreted by the genius that inspired Joseph, the everlasting covenant has an infinite scope and significance. In the action of his own dispensation he shows us the very face of the covenant which

Jehovah renewed in Abraham, and reveals it as the covenant that had come down through generations of worlds.

This is masonry, indeed, in the light of which Solomon in his temple at Jerusalem was but an apprentice, learning its august mysteries. Jehovah, not Solomon, is Grand Master of this.

Of old the gods of Olympus had their epic. Grecian mythology incarnates it. Homer, with wondrous success, embodied it in a great poem. He was its Prophet. His Iliad is the Bible of the Greeks.

But it was left to Joseph to incarnate the epic of Jehovah! Not even did Moses as much as he, for he has swept the whole subject, with its themes, down to the "dispensation of the fullness of times," with Jesus not less than Moses as the expounder and fulfiller of the covenant.

The Mormon Prophet is the only religious law-giver that has arisen in a thousand years who has attempted to construct an epic system of faith. The very word epic, in modern times, has lost nearly all its meaning. Even the poets have ceased to work upon the conception; yet has Joseph made it so vast, with Jehovah as the inspiring genius, that it swallows up all the conceptions of the ancients.

But follow we Moses again, with whom the reader will be most familiar.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God. Walk before me, and be thou perfect. * * *

“Behold my covenant is with thee, and thou shalt be a father of many nations.

“Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

“And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

“And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee.”

The covenant is thus seen to be a race covenant, and the Abrahamic religion a race religion. Thus in Adam; thus in Noah; thus in the Hebrew sire. These appear to be the patriarchal trinity of the earth.

In this covenant came woman with man, as at the beginning: “Be fruitful and multiply and replenish the earth” with a chosen seed, in whom Jehovah shall fulfill his matchless purposes.

At first, Adam and Eve; afterwards Abraham and Sarah.

But Sarah for a time was as a barren tree. As a woman in old age yearning for the hope of her youth, went she,—the mother of the covenant,—toward the grave with an unfulfilled covenant upon her head. Then gave she unto Abraham her hand-maid Hagar, that the covenant of the Lord might not be void. For the Lord had said unto him:

“I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

The divine story is continued in Sarah and Hagar, with their sons Isaac and Ishmael:

“And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

“And I will bless her, and give thee a son of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

“Then Abraham fell upon his face and laughed, and said in his heart, Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?

“And Abraham said unto God, O that Ishmael might live before thee!

“And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him, for an everlasting covenant, and with his seed after him.

“And as for Ishmael, I have heard thee: Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

“But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.”

What an imperial sweep is here! Can any question what religion meant between Abraham and his God?

Nations and kings were to come of the Hebrew patriarch! Empires were to be born of him! Civilizations were to proceed from the two lines of his sons, Isaac and Ishmael, in which all the nations of the earth should be embraced. None of the gods of the heathen ever conceived an economy so vast, or undertook purposes so universal.

Jehovah has indeed shown himself supreme ; and the fact that he has renewed the whole in Joseph and his latter-day Israel, proves that he has not forgotten his covenant nor given up his wondrous purposes.

In Isaac and Jacob the oath of Jehovah was continued. In Jacob the tribes of the chosen race were defined. Of him the Twelve Patriarchs. In him the nationality of Israel was born.

Down into Egypt next, there to remain until Israel became a people in whom Jehovah could show the majesty of his will and the might of his arm.

A people in slavery making bricks for their task-masters "without straw;" yet a people with a marvelous destiny upon their heads.

Then a Moses leading Israel out of Egypt, with the Angel of the Covenant going before the sacred people, delivering them with the outstretched arm of Jehovah's power, and with signs and wonders that appal the hosts of Pharaoh.

Afterwards Moses with Israel in the wilderness. There they abide for a generation before entering the land of promise, that their commonwealth might be unfolded and the law revealed.

And lastly, as the grandest act of all in the Mosaic drama, we come to Moses bringing all Israel under the covenant made with their fathers, Abraham, Isaac and Jacob.

"Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel.

“Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

“That thou shouldst enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

“That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. .

* * * * *

“And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. * *

“And the Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

“And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. * * *

“And the Lord shall make thee head, and not the tail; and thou shalt be above only, and thou shalt not be beneath.”

Thus began Jehovah's covenant with Abraham, Isaac and Jacob; thus was it continued with Moses and the Prophets; and thus has it been renewed with Joseph and his Israel in these latter-days.



Marvelous, indeed, that a covenant belonging to the early ages of man,—a covenant which seemed

to have died with the nationality of Israel before the Christian era began,—should suddenly revive in all its ancient force in the religion and action of the Nineteenth Century.

Quite as wonderful that it should spring up in America, where civilizations are culminating and all things are becoming new.

Yet did our Prophet render the covenant as literally in the dispensation that was given unto him, as it was rendered in Israel by the great Hebrew lawgiver more than three thousand years ago.

A wondrously dramatic picture was that of Moses just before his death, bringing all Israel under the covenant and into the oath of Jehovah. It has scarcely a parallel in all history. It has none, certainly, excepting that given by the Mormon people.

But not more wonderful was the example of Moses and ancient Israel, in the wilderness by the Red Sea, than was that of Joseph, in Kirtland, in the very midst of the Gentiles, bringing his modern Israel under the covenant and “into the oath of the Lord.”

More marked is this, from the very anomaly of the surroundings and the inharmony of the times. It is a unique that carries the imagination directly back to the days of the patriarchs of the earth. They come up from the past as gods risen to renew their work in the action of the present.

None but the genius of Jehovah could have inspired such a dispensation as that which Joseph opened.

The covenant is no accident, nor an incidental

filling in of a new faith. It is the very basis of the religion, and its genius gives all the volume and tone of the history of the Latter-day people.

Joseph began, not with Jesus and his apostles, but with Jehovah and Abraham. Isaac and Jacob, in whom the oath of the Lord was confirmed and the sacred nation begat, stood to our Prophet before Peter and Paul, in the divine purposes.

True, the dispensation of Jesus was brought into the infinite embrace of Mormonism as one superior to that of Moses and the Prophets; but the works of the Father are considered before the works of the Son, and the name of the Father honored first. Thus did Jesus himself.

In Jehovah, not Jesus, is the origin of the everlasting covenant and priesthood. Surely this is not blasphemy. It is truly a significant sign of the heathenish spirit of Romish Christianity, that any disciple of Hebrew faith should find it necessary to thus guard the mighty God of Israel.

Jesus honored the Father. Constant was his affirmation that he came not in his own name, but in the name of the Father; not to do his own will, but the will of him that sent him: "Father, not my will but thine be done!"

So began Joseph the faith of the saints in Jehovah—the God of Abraham, Isaac and Jacob.

Therefore commenced he with the covenant which Jehovah made with Abraham, and which has been renewed in a Latter-day Israel.

Be this ever understood as the Alpha of Mormonism—the beginning of the "dispensation of the fullness of times."

Joseph well taught the saints the wondrous significance and design of the covenant into which they had entered; and in 1836 already had thousands obeyed its initial command: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee."

This was what the rise of Zion in Kirtland signified, and the gathering together of the saints, first in Ohio, next in Missouri, then in Illinois, and lastly in the valleys of Utah.

The command had been well obeyed in 1836. The saints, as we have seen, had gathered in the two States of Ohio and Missouri; Zion had risen in Kirtland; a temple was being reared; the apostleship was about to be conferred, and the design to send the twelve to foreign nations to gather an Israel was already revolving in the Prophet's mind. Tens of thousands in Great Britain were soon to hear Jehovah's command: "Get thee out of thy country!"

And the design was the same as of old: "That I, the God of Israel, may be the God of this people, and in them fulfill my everlasting purposes!"

And what of Jehovah's promises unto such a people? Shall not the God of Latter-day Israel keep his part and fulfill his oath as of old? Yea, verily; and the words of that everlasting oath are in force to them:

"And I will make of thee a great nation, and I will bless thee and make thy name great: and thou shalt be a blessing:

"And I will bless them that bless thee, and curse

him that curseth thee: and in thee shall all families of the earth be blessed."

Again it is a promised nationality to an Israel. And now the people known as Mormons are that Israel. The oath, made unto them by him who has covenanted with them to be their God, means all this and nothing less.

CHAPTER XV.

JOSEPH THE REVELATOR OF CHRIST, AND APOSTLE OF THE COVENANTS—A WITNESS TO THIS GENERATION—TESTIMONY OF THE LIVING TO THE LIVING—IMMORTALITY THE ALL-ABSORBING QUESTION OF MODERN TIMES—ITS AFFIRMATION BY JOSEPH.

But the chief significance of the apostleship of Joseph resides in the fact that he is the revelator of Jesus Christ to our own age.

Not as an echo of the word of God from the past, but as the living testament of Jesus to the present.

Nor as an apostle of Abraham, but of Christ; nor as a minister of the imperfect law of Moses, which was given as a "schoolmaster" to rebellious Israel, but as the minister of the perfect law revealed through the "Only Begotten" of the Father.

Yet in Christ is the fulfillment of all the covenants of Jehovah made unto the patriarchs of the earth.

Therefore, being the chief minister of Christ in these last days, Joseph is an apostle of the covenants.

But as the revelator of Jesus unto the world, and

not as the instrument of archangels even, has Joseph come.

As Jesus, in the days of his flesh, was the revelator of the Father, so was Joseph the revelator of the Son, in the ministry of his resurrection.

Not a minister upon the testimony of apostles given eighteen hundred years ago, but a witness proceeding from Christ in our own day: a special witness to the world of the ministry and resurrection of Jesus: the revelator of the new and everlasting covenant to Israel: the revelator again of God to man, continuing the testimony which Jesus bore of the Father: the messenger of God, proclaiming to mankind a present revelation and a living gospel.

Be it therefore declared unto all that Joseph, to modern times, is as the new testament of Jesus Christ, "who was before preached unto us:" that Jesus concerning whose ministry and resurrection the faith of all Christendom was but as a tradition, handed down through the ages of apostacy, in which the heavens uttered no certain voice.

Nigh two thousand years had passed since the Christian church as much as claimed a revelator.

The very name of Prophet was obsolete in current language.

The Prophet was a personage of the past: to the people he was as the fabled unicorn.

One sent of God, shocked the faith both of priest and people; and the ministration of angels in the experience of the disciples of Christ in our own times was considered more pernicious than the fables of the heathen.

Thus was it to the day that the Prophet Joseph came, and it was this condition of the churches that consigned him at last to the martyr's grave.

Verily the world hath need that Christ be again revealed unto it. Else how shall immortality, to us, be brought to light? How shall eternal life abide in man?

For this was Joseph sent of God into the world.

To be a special witness of the Father and his Son Jesus Christ was he sent unto us.

The living to the living, with the word of God. A present revelation of the existence and work of Christ.

Was not this the beginning of Joseph's testimony in these latter days? Was not his first vision a witnessing of the Father and his only begotten Son?

Herein is the supreme meaning of Joseph's ministry, and the worth of his apostleship.

But Joseph knew not at first the world's need of such a testimony. Hence was he astonished when Jesus told him that he acknowledged none of the sects who bore his name.

And the very reason assigned by the Lord was that the churches with their priests were not living witnesses of him. Theirs was no present testament of their Lord.

"They draw near to me with their lips and honor me with their mouths while their hearts are far from me; and they teach for doctrine the commandments of men."

It was better in the Lord's sight that his servant should fellowship with publicans and sinners than with such disciples of his name; for soon

indeed did they reject the living witness sent unto them.

But it is to the great vision given to Joseph, and Sidney Rigdon (see Chap. XI.), that we must go for the formal testimony of Jesus, sent forth to the whole world in these last days by divine command:

“We, Joseph Smith and Sidney Rigdon, being in the spirit, on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning; of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. * * * And now, after the many testimonies which have been given of him, this is the testimony last of all which we give of him, that he lives: for we saw him.” * *

This then is “the fullness of the gospel of Jesus Christ:”—*the revelation of Jesus to the people in their own generation!*

Nothing less than this is “the fullness of the gospel.”

Has not Joseph, in this view, blazed forth the light of God upon the world?

And it is the revelation of Jesus Christ, through witnesses and apostles who have seen him and heard the wondrous affirmation of himself from his own voice.

These can bear testimony that he still lives and is the great High Priest and mediator of the everlasting covenant.

Not enough for the spiritual life of the world that he was preached unto the people ages ago ; not enough that his resurrection was witnessed unto the Gentiles by those who saw him after the crucifixion.

Stephen, the martyr, saw the heavens open, and beheld the Son sitting on the right hand of the Father. But the modern world will not be judged by the testimony of Stephen.

Not Peter ! Not Paul ! Not Stephen !

They are not sufficient witnesses to us of the resurrection of Jesus, though they were wondrous witnesses to their own generation.

Christ will not judge the modern world by their testimony.

A revelator to declare his present existence ! Apostles to declare the continuation of his work in his own person ! These are the chief spiritual needs of the world to-day.

Of what avail to us is the testimony of the past ? or what doth it profit us that they who are now dead bore witness, in the ancient times, concerning the resurrection of their Master.

If they witness to us to-day, as did Moroni, or as did Peter, James, John, and Moses and Elias, to Joseph, then are they ministering angels to the present : if they do not so witness, then are they neither ministering angels nor apostles to us.

In this view the Prophet Joseph has enunciated sterling truths that ought never to expire in the faith of the race. Rightly has he declared the

continuation of the testimony of Jesus, by present revelation, to be "the fullness of the gospel." For if Christ be not risen in our own experience, then have we but a dead faith.

If the living, who have believed on his name, have not seen him, nor any stood in his presence for nigh two thousand years, then is Christ dead indeed to us.

What shall it profit the world that he was crucified if he be not risen from the dead?

Is not this the very question that the apostle Paul brought home to the saints in his day? And the whole burden of his testimony was, "Am not I an apostle? Have I not seen the Lord?"

It was the fact that he had seen his Lord that made him an apostle of his resurrection. It gave the force to his apostleship. It was the testimony of the living to the living, else had it been but the dead record that he bore and not the living word of a special witness.

And that which was true in spiritual philosophy in the days of the apostle Paul, is true in the days of the prophet Joseph.

If for seventeen centuries the world has been without a special witness of Jesus, then is it the simple truth that the so-called Christian world has been without knowledge of God and his Christ.

"I am sick of the name of this man Jesus!" exclaimed a famous infidel, in conscientious disgust.

But he was sick of the sacred name of Jesus only in that his *personal existence in the present* was not a fact to his intellect.

Had Christ been indeed risen from the dead in

the actual knowledge of the churches who bore his name, then had this man (with evidence of that fact) been quickly at the feet of his Lord.

Is it enough to beget the faith of intellect that men testified of the resurrection of Christ eighteen centuries ago? Verily nay.

Yet to none could the knowledge of immortality possibly come more welcome than to the infidel. Infidelity is the very cross of the skeptic, and not his throne.

And this question of immortality has become the all-absorbing question of modern times.

"Shall we live again?" Ah, the intellectual agony that racks the human mind, on that point, to-day!

If Christ be living to-day, then shall the countless millions live after the grave has swallowed up their corruptible bodies. Intellect reaches such a conclusion at a leap, and, in spite of the agonies of doubt, exults at least in that certainty.

A revelator, then, such as Joseph Smith was, is truly the one person needful to this all-enquiring age, over which the priests of a dead record of immortality have no longer sufficient influence to wrap even the rags of sectarian faith around the body of society.

But this is the fullness of the gospel to us—this revelation of Jesus in our own times.

"And now, after the many testimonies which have been given of him, this is the testimony last of all which we give of him, *that he lives!*"

Let this testimony of Joseph Smith and Sidney Rigdon fairly come before the best intellects of the age. 'Tis the new testament of Jesus Christ to the Nineteenth Century.

And the Prophet, at the period of which we write, was about to call his twelve apostles, to send them forth to the nations, to preach the fullness of such a gospel ; and with them went also the promise of the Holy Ghost to the believer, as the endowment from on high, to accompany this living word of God.

CHAPTER XVI.

TYPE AND MISSION OF THE SAINTS—REARING A TEMPLE TO THE GOD OF ISRAEL—DESCRIPTION OF THE TEMPLE—THE DEDICATION—JOSEPH'S GREAT PRAYER—ADMINISTRATION OF ANGELS—THE VOICE OF JEHOVAH—VISIONS OF MOSES, ELIAS AND ELIJAH.

By the time Kirtland was built up the saints thoroughly understood their type and mission as the Latter-day Israel; and with an exultation that had been worthy ancient Israel, they dwelt upon the promises renewed unto them by the oath of the mighty God of Jacob.

Their destiny was clearly defined by the prophetic genius of their great founder, the divine text of which, applied to them as a people, was—

“The Lord shall establish thee a holy people unto himself; and make thee the head and not the tail, and thou shalt be above only; and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and do them.”

Therefore the saints in their Zion had reared a temple to the august name of the God of Israel—the author of their covenant.

And this temple-building in America was inspired by the same genius as that which gave the covenant a renewal.

The spirit of Jehovah o'ershadowed the temple. An ancient, not a modern, meaning was in it. It was Hebraic in its prophecy and symbol, Hebraic in its priesthood and order of worship.

Rome, the mother of Christendom, had built her gorgeous cathedral to the name of St. Peter ; her daughter, the English Church, had built a monument of worship scarcely less imposing, dedicated to the name of St. Paul ; Europe had, in fact, been crowded with cathedrals, churches and chapels, bearing the names of a legion of Romish Saints and Protestant Reformers.

But no monument had been reared to the name of Israel's God!

A majesty, borrowed from Heathendom, Rome sanctified with the name of Jesus the son of David, to the very rivalry of that God who gave the sceptre unto Judah's hand.

Rome had done all for herself, nothing for Jerusalem !

It had been a most pertinent question : " Which of all the gods do Gentile Christians worship ? "

But Jehovah had again raised up a prophet. Again had he an Israel in the earth, with a living covenant in force and a present oath to fulfill.

Joseph was literally restoring the almost forgotten glory of Israel ! The angels of dispensations gave him the keys of Israel's restoration. So did Joseph, now first of all, restore the God of Israel, that the nations might worship him, and symbolized his

majesty and dominion in the future by a temple dedicated to his name.

'Tis a wondrous example ! Who can mistake its meaning ?

“ Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in : behold he shall come, saith the Lord of Hosts.”

The restoration of the supreme name of Jehovah; the ministration of his will to the nations, and the speedy coming of Messiah as King of Zion, were the very symbolism of that temple which arose in Kirtland, proclaiming a new dispensation. X

“ It (the temple) was commenced,” says Eliza R. Snow, “ in June, 1833, under the immediate direction of the Almighty, through his servant, Joseph Smith, whom he had called in his boyhood, like Samuel of old, to introduce the fullness of the everlasting gospel.

“ At that time the saints were few in number, and most of them very poor ; and had it not been for the assurance that God had spoken, and had commanded that a house should be built to his name, of which he not only revealed the form, but also designated the dimensions, an attempt towards building that temple, under the then existing circumstances, would have been, by all concerned, pronounced preposterous.

“ Although many sections of the world abounded with mosques, churches, synagogues and cathedrals, built professedly for worship, this was the first

instance, for the lapse of many centuries, of God having given a pattern, from the heavens, and manifested by direct revelation how the edifice should be constructed, in order that he might accept and acknowledge it as his own. This knowledge inspired the saints to almost superhuman efforts, while through faith and union they acquired strength. In comparison with eastern churches and cathedrals, this temple is not large, but in view of the amount of available means possessed, a calculation of the cost, at the lowest possible figures, would have staggered the faith of any but Latter-day saints ; and it now stands as a monumental pillar.

“Its dimensions are eighty by fifty-nine feet ; the walls fifty feet high, and the tower one hundred and ten feet. The two main halls are fifty-five by sixty-five feet, in the inner court. The building has four vestries in front, and five rooms in the attic, which were devoted to literature and for meetings of the various quorums of the priesthood.

“There was a peculiarity in the arrangement of the inner court which made it more than ordinarily impressive—so much so that a sense of sacred awe seemed to rest upon all who entered. Not only the saints, but strangers also, manifested a high degree of reverential feeling. Four pulpits stood, one above another, in the centre of the building, from north to south, both on the east and west ends ; those on the west for the presiding officers of the Melchisidec priesthood, and those on the east for the Aaronic ; and each of these pulpits was separated by curtains of white painted canvas, which were let down and drawn up at pleasure. In front

of each of these two rows of pulpits was a sacrament table, for the administration of that sacred ordinance. In each corner of the court was an elevated pew for the singers—the choir being distributed into four compartments. In addition to the pulpit curtains were others, intersecting at right angles, which divided the main ground-floor hall into four equal sections, giving to each one-half of one set of pulpits.

“From the day the ground was broken for laying the foundation of the temple, until its dedication on the 27th of March, 1836, the work was vigorously prosecuted.

“With very little capital except brain, bone and sinew, combined with unwavering trust in God, men, women, and even children, worked with their might. While the brethren labored in their departments, the sisters were actively engaged in boarding and clothing workmen not otherwise provided for—all living as abstemiously as possible, so that every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built by the direction of the Most High, and accepted by him.

“The dedication was looked forward to with intense interest, and when the day arrived (Sunday, March 27th, 1836) a dense multitude assembled. The temple was filled to its utmost, and when the ushers were compelled to close the doors, the outside congregation was nearly, if not quite, as large as that within. * * *

“At the hour appointed the assembly was seated,

and at nine o'clock President Sidney Rigdon commenced the services of the day by reading the ninety-sixth and twenty-fourth Psalms."

After the preliminary exercises, President Rigdon delivered a discourse from the 18th, 19th and 20th verses of the nineteenth chapter of Matthew, which was spoken of by Joseph as being "very forcible and sublime."

The morning and afternoon services were divided by an intermission of twenty minutes, during which the congregation remained seated. The afternoon service began by the singing of "Adam-on-di-ah-man," which may be interpreted as the Song of Adam. And to those present who understood something of the grand patriarchal order of the heavens, to be restored under the ministry of Adam,—“the Ancient of Days,”—this patriarchal song must have possessed a very peculiar significance.

Concerning the services which followed, Joseph says:

"I then made a short address, and called upon the several quorums, and all the congregation of saints, to acknowledge the Presidency as Prophets and Seers, and uphold them by their prayers. They all covenanted to do so, by rising."

He then called upon the quorums and the congregation to acknowledge and uphold the Twelve Apostles, the Presidents of the Seventies, the High Council of Kirtland, the Bishops of Kirtland and Zion and their councilors, the High Council of Zion, the President of the Elders and his councilors, and the President of the Priests, Teachers, and Deacons, and their councilors.

“The vote was unanimous in every instance,” says Joseph, “and I prophesied to all that inasmuch as they would uphold these men in their several stations, the Lord would bless them ; yea, in the name of Christ, the blessings of heaven shall be yours ; and when the Lord’s anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it they shall be blessed ; but if not, the judgments of God will follow close upon them, until that city or that house which rejects them shall be left desolate.”

After singing by the congregation, Joseph offered the following dedicatory prayer :

“Thanks be to thy name, O Lord God of Israel, who keepest covenant, and showest mercy unto thy servants who walk uprightly before thee, with all their hearts ; thou who hast commanded thy servants to build a house to thy name in this place. And now thou beholdest, O Lord, that thy servants have done according to thy commandment. And now we ask thee, Holy Father, in the name of Jesus Christ, the son of thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build ; for thou knowest that we have done this work through great tribulation ; and out of our poverty we have given of our substance, to build a house to thy name, that the Son of Man might have a place to manifest himself to his people. And as thou hast said in a revelation, given to us, calling us thy friends, saying, ‘call your solemn assembly, as I have commanded you ; and as all have not faith, seek ye diligently, and teach one another words of wisdom ; yea, seek ye, out of

the best books, words of wisdom ; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. That your incomings may be in the name of the Lord, that your outgoings may be in the name of the Lord, that all your salutations may be in the name of the Lord, with uplifted hands to the Most High.'

"And now, Holy Father, we ask thee to assist us, thy people, with thy grace, in calling our solemn assembly, that it may be done to thy honor, and to thy divine acceptance. And in a manner that we may be found worthy in thy sight to secure a fulfillment of the promises which thou hast made unto us, thy people, in the revelations given unto us; that thy glory may rest down upon thy people, and upon this thy house, which we now dedicate to thee, that it may be sanctified and consecrated to be holy, and that thy holy presence may be continually in this house, and that all people who shall enter upon the threshold of the Lord's house may feel thy power, and feel constrained to acknowledge that thou hast sanctified it, and that it is thy house, a place of thy holiness. And do thou grant, Holy Father, that all those who shall worship in this house, may be taught words of wisdom out of the best books, and that they may seek learning even by study, and also by faith, as thou hast said; and that they may grow up in thee, and receive a fullness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing; and that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house; that all the incomings of thy people, into this house, may be in the name of the Lord; that all the outgoings from this house

may be in the name of the Lord; and that all their salutations may be in the name of the Lord, with holy hands, uplifted to the Most High; and that no unclean thing shall be permitted to come into thy house to pollute it; and when thy people transgress, any of them, they may speedily repent, and return unto thee, and find favor in thy sight, and be restored to the blessings which thou hast ordained to be poured out upon those who shall reverence thee in thy house. And we ask thee, Holy Father, that thy servants may go forth from this house, armed with thy power, and thy name may be upon them, and thy glory be round about them, and thine angels have charge over them; and from this place they may bear exceedingly great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfill that which thou hast spoken by the mouths of the prophets, concerning the last days. We ask thee, Holy Father, to establish the people that shall worship and honorably hold a name and standing in this thy house, to all generations, and for eternity, that no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself; that no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house; and if any people shall rise against this people, that thy anger be kindled against them, and if they shall smite this people thou wilt smite them, thou wilt fight for thy people as thou didst in the day of battle, that they may be delivered from the hands of all their enemies.

“We ask thee, Holy Father, to confound, and astonish, and to bring to shame and confusion, all those who have spread lying reports abroad, over the world, against thy servant, or servants, if they will not repent when the everlasting gospel shall be

proclaimed in their ears, and that all their works may be brought to naught, and be swept away by the hail, and by the judgments which thou wilt send upon them in thy anger, that there may be an end to lyings and slanders against thy people; for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things; therefore we plead before thee a full and complete deliverance from under this yoke; break it off, O Lord; break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work.

“O Jehovah, have mercy on this people, and as all men sin, forgive the transgressions of thy people, and let them be blotted out forever. Let the anointing of thy ministers be sealed upon them with power from on high; let it be fulfilled upon them as upon those on the day of pentecost; let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof, and let thy house be filled, as with a rushing mighty wind, with thy glory. Put upon thy servants the testimony of the covenant, that when they go out and proclaim thy word, they may seal up the law, and prepare the hearts of thy saints for all those judgments thou art about to send, in thy wrath, upon the inhabitants of the earth, because of their transgressions; that thy people may not faint in the day of trouble. And whatsoever city thy servants shall enter, and the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thy appointment, with songs of everlasting joy; and until this be accomplished, let not thy judgments fall upon this city. And whatsoever city thy servants shall enter, and

the people of that city receive their testimony, let thy peace and thy salvation be upon that city, that they may gather out of that city the righteous, that they may come forth to Zion, or to her stakes, the places of thy appointment, with songs of everlasting joy; and until this be accomplished, let not thy judgments fall upon this city. And whatsoever city thy servants shall enter, and the people of that city receive not the testimony of thy servants, and thy servants warn them to save themselves from this untoward generation, let it be upon that city according to that which thou hast spoken by the mouths of thy prophets; but deliver thou, O Jehovah, we beseech thee, thy servants from their hands, and cleanse them from their blood. O Lord, we delight not in the destruction of our fellow-men! Their souls are precious before thee, but thy word must be fulfilled. Help thy servants to say, with thy grace assisting them, thy will be done, O Lord, and not ours. We know that thou hast spoken by the mouth of thy prophets terrible things concerning the wicked, in the last days—that thou wilt pour out thy judgments without measure; therefore, O Lord, deliver thy people from the calamity of the wicked; enable thy servants to seal up the law, and bind up the testimony, that they may be prepared against the day of burning. We ask thee, Holy Father, to remember those who have been driven (by the inhabitants of Jackson County, Mo.) from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them. Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men, and our hearts flow out with sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up in thine ears, and their blood come up in testimony before thee, and

not make a display of thy testimony in their behalf? Have mercy, O Lord, upon that wicked mob who have driven thy people, that they may cease to spoil, that they may repent of their sins, if repentance is to be found; but if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people.

“And if it cannot be otherwise, that the cause of thy people may not fail before thee, may thine anger be kindled, and thine indignation fall upon them, that they may be wasted away, both root and branch, from under heaven; but inasmuch as they will repent, thou art gracious and merciful, and wilt turn away thy wrath when thou lookest upon the face of thine anointed. Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honorably and nobly defended, namely, the constitution of our land, by our fathers, be established forever. Remember the kings, the princes, the nobles, and the great ones of the earth, and all people, and the churches, all the poor, the needy and afflicted ones of the earth, that their hearts may be softened, when thy servants shall go out from thy house, O Jehovah, to bear testimony of thy name, that their prejudices may give way before the truth, and thy people may obtain favor in the sight of all, that all the ends of the earth may know that we thy servants have heard thy voice, and that thou hast sent us; that from all these, thy servants, the sons of Jacob, may gather out the righteous to build a holy city to thy name, as thou hast commanded them. We ask thee to appoint unto Zion other stakes besides this one which thou hast appointed, that the gathering of thy people may roll on in great power and majesty, that thy work may be cut short in righteousness. Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments

which thou hast given unto us, who are identified with the Gentiles; but thou knowest that thou hast a great love for the children of Jacob, who have been scattered upon the mountains, for a long time, in a cloudy and dark day; we therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage begin to be broken off from the house of David, and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father; and cause that the remnants of Jacob, who have been cursed and smitten because of their transgressions, be converted from their wild and savage condition, to the fullness of the everlasting gospel, that they may lay down their weapons of bloodshed, and cease their rebellions; and may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, and be redeemed from oppression, and rejoice before thee.

“O Lord, remember thy servant, Joseph Smith, Jr., and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will. Have mercy, O Lord, upon his wife and children, that they may be exalted in thy presence and preserved by thy fostering hand; have mercy upon all their immediate connections, that their prejudices may be broken up and swept away as with a flood, that they may be converted and redeemed with Israel, and know that thou art God. Remember, O Lord, the presidents, even all the presidents of thy church, that thy right hand may exalt them, with all their families, and their immediate connections, that their names may be perpetuated and had in everlasting remembrance,

from generation to generation. Remember all thy church, O Lord, with all their families, and all their immediate connections, with all their sick and afflicted ones, with all the poor and meek of the earth, that the kingdom which thou hadst set up without hands may become a great mountain, and fill the whole earth; that thy church may come forth out of the wilderness of darkness, and shine forth fair as the moon, clear as the sun, and terrible as an army with banners, and be adorned as a bride for that day when thou shalt unveil the heavens, and cause the mountains to flow down at thy presence, and the valleys to be exalted, the rough places made smooth; that thy glory may fill the earth, that when the trump shall sound for the dead we shall be caught up in the cloud to meet thee, that we may ever be with the Lord, that our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

"O Lord God Almighty, hear us in these petitions, and answer us from heaven, thy holy habitation, where thou sittest enthroned, with glory, honor, power, majesty, might, dominion, truth, justice, judgment, mercy, and an infinity of fullness, from everlasting to everlasting. O hear, O hear, O hear us, O Lord, and answer these petitions, and accept the dedication of this house unto thee, the work of our hands, which we have built unto thy name! And also this church, to put upon it thy name; and help us by the power of thy spirit, that we may mingle our voices with those bright shining seraphs around thy throne, with acclamations of praise, singing hosanna to God and the Lamb, and let these thine anointed ones be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen."

The sublimity of this prayer is striking. Its opening: "Thanks be to thy name, O Lord God of Israel, who keepest covenant and showest mercy unto thy servants," has an antique grandeur in its tone, while the exalted outburst, "O Jehovah, have mercy upon this people!" and "Have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed, and the yoke of bondage begin to be broken off from the house of David, that the children of Judah may begin to return unto the lands which thou didst give to Abraham, their father," has an Hebraic swell worthy one of the old Jewish prophets.

There could be no mistaking the God whom Joseph was revealing to his disciples, nor the one with whom they were making their covenant. Indeed, how wonderfully personal is this language: "O Lord, remember thy servant, Joseph Smith, Jr., and all his afflictions and persecutions, how he has covenanted with Jehovah, and vowed to thee, O mighty God of Jacob, and the commandments which thou hast given unto him, and that he hath sincerely striven to do thy will."

Joseph, in fact, had actually made a covenant with Jehovah, administered to him by angels, which he in turn was administering to the saints in that temple, now dedicated to the name of the God of Jacob.

The divine events of that occasion would be very incompletely told without a view of the angelic administration which there took place:

After the close of the above prayer, and singing by the choir, the Lord's Supper was administered "after which," says Joseph, "I bore record of my

mission, and of the ministration of angels. * * * President F. G. Williams arose, and testified that while President Rigdon was making his first prayer, an angel entered the window and took his seat between father Smith and himself, and remained there during his prayer. President David Whitmer also saw angels in the house."

At the evening meeting of the same day, says Joseph, "Brother George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose, being moved upon by an invisible power. Many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the temple), and were astonished at what was transpiring."

From that day onward these pentecostal scenes were frequent. On Sunday, April 3d, on the occasion of a meeting in the temple, after assisting in the ordinance of the Lord's Supper, says Joseph: "I retired to the pulpit, the vails being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us:

"The vail was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under his feet was a paved work of

pure gold, in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

“‘I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father. Behold your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house, yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands, and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.’

“After this vision closed the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

“After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

“After this vision had closed, another great and glorious vision burst upon us, for Elijah the Prophet, who was taken to heaven without tasting death, stood before us, and said:

“Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.’”

CHAPTER XVII.

THE TWO COVENANTS—THE DISPENSATION OF ABRAHAM NOT DONE AWAY IN CHRIST—THE ETERNAL PLAN IN ITS FULLNESS—MORMONISM HARMONIZING THE GOSPEL THEMES OF THE AGES—THE GOSPEL OF CHRIST KNOWN UNTO MOSES AND THE ANCIENTS—ITS FULLNESS REVEALED THROUGH JOSEPH.

Elias appeared, and committed the dispensation of the gospel of Abraham.—*Vision of Joseph in the temple.*

There are two Covenants ! The one is in Abraham, the Father of the Faithful ; the other in Christ, the Saviour of the world.

The one is a race covenant, pertaining specially to the chosen people. The other is the covenant of the Son of God, pertaining to the redemption of all the sons and daughters of Adam, through faith in Christ. The greater embraces the lesser, and fulfills, not supplants, it. The covenant made to Abraham was nascent in the promise of the covenant to be revealed in the chosen of his loins, at his coming.

There was, therefore, the gospel of Abraham, in which all Israel believed, but which was not to the Gentiles as a covenant to them ; and there was also

the gospel of Christ, to be preached unto every creature, that the Gentile as well as the Jew might be saved in his ministry.

In the record of the vision of Joseph and Oliver in the temple, it is said; "After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us and our seed, all generations after us should be blessed."

This is the same as at the beginning, and is positive testimony that the dispensation of Abraham has been renewed in Joseph. It was, therefore, not "done away in Christ."

What the gospel of Jesus was may be seen in the testament of him by his apostles at his first coming, and in the still greater testament of Joseph and his apostles, for this is not only concerning his first coming, death, and resurrection, but also concerning his second coming in the dispensation of the fullness of times, as Messiah and Lord of the whole earth.

The dispensations of Jesus also embrace the dispensation of Moses, as well as the covenant of his father Abraham.

Joseph reveals the fact that the knowledge of Jesus—of his pre-existence and predestination—of his advents and ministries on the earth—was had from the beginning. This was known to Adam by revelation from the Father, known to Enoch, Noah, Abraham, and the Prophets. The gospel of Christ was preached unto these, by Patriarchs, one to another, and also revealed from the heavens to them, but kept hid to the world because of unbelief.

'Tis a supreme view of the gospel of Christ,—giving such a universal sweep to his ministry,

scarcely aught of which sectarian divines have conceived or incorporated in their expoundings.

Himself fully understanding this everlasting mystery of "God manifest in the flesh," Jesus answered the Jews, when they were discussing with him the subject of Abraham :

"Your father Abraham rejoiced to see my day : and he saw it and was glad.

"Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

"Jesus said unto them, Verily, verily, I say unto you, before Abraham was I am.

"Then took they up stones to cast at him."

And still has this remained a mystery to this day.

But Joseph has unlocked the mysteries of the heavens and the earth, and revealed the eternal plan of the Father, in its fullness, showing the Christ in his ministry from the foundation of the world to the "consummation of all things" in his millennial reign.

The answer of Jesus to the Jews, that Abraham saw his day and rejoiced, might be supplemented ; for not only did Abraham see it, but Adam, Enoch, Noah, Melchisedeck, and the ancient prophets of this continent saw the day of Jesus and rejoiced.

Thus is the subject expounded in Mormonism, harmonizing the views and gospel themes of all the ages.

Moses attempted to reveal the gospel of the Christ to Israel, but could not because of the unbelief of the covenant people.

When the great Lawgiver came down from the

Mount, and saw the return of Israel to the idolatry of Egypt, he broke the first tables of stone, being unable to give them a revelation of the perfect gospel, which, according to Joseph, is never in any dispensation more nor less than the gospel of the Only Begotten Son, who was with the Father in all his works from before the foundation of the world.

Not in every dispensation, however, have these divine lawgivers and prophets been able to reveal much of the "fullness of the everlasting gospel," in consequence of the hardness of the hearts of the chosen people, and the prevalence in their midst of the idolatry of surrounding nations.

It is very understandable how Israel,—educated for several centuries in Egypt, and afterwards repeatedly taken captive by the great empires of the ancient world,—should have been often overwhelmed with heathenism and led away to the worship of strange gods. Therefore both Moses and the Prophets came short of revealing unto them the "fullness of the gospel of Jesus Christ," which Joseph says was known unto that great Lawgiver, and also unto many of the Jewish Prophets who came after him.

True, the children of Israel had just been redeemed from Egyptian bondage and the direct influence of Egyptian civilization, but they had not been educated up to a knowledge of Jehovah, his purposes and his economy. They understood but little of the "dispensation of the gospel to Abraham," nor of the vast meaning of the covenants, more than that thereby they were accepted by the God of their fathers, as the chosen people in whom

Jehovah would show forth his power in the eyes of the Gentiles, and glorify himself in making them a great nation.

But the divine mysteries of the "dispensation of the gospel committed to Abraham," in which the Christ was revealed to him as his "Seed," in whom all nations and peoples should be blessed, were not understood at any time, only by a few of the descendants of the Hebrew Patriarch.

So when Moses came down from the sacred Mount, after his long personal communion with Jehovah, he found that the people of Israel had set up the "golden calf," after the pattern of the Egyptian worship of the "creative potency" as represented by the "sacred bull."

"And it came to pass, as soon as he drew nigh unto the camp, that he saw the calf and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the Mount."

So the Lord was not able to reveal unto his people at that time the "fullness of the gospel" which he had revealed unto Abraham, but he gave unto them instead what is known as the Mosaic economy.

But the "Law of Moses" was not the perfect covenant of Jehovah, begun in Abraham. Paul says:

"For the promise, that he should be heir of the world, was not to Abraham, nor to his seed, through the law, but through the righteousness of faith."—*Romans*.

"And the Scripture, foreseeing that God would

justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—*Galatians*.

There can be but one intelligent interpretation of this, namely, that the Spirit which gave the Scripture foresaw this, and preached the gospel unto Abraham before the law was given to Moses. In fact, it was Jehovah himself who had said to Abraham, "In thee shall all nations of the earth be blessed." Again says Paul to the Galatians, continuing his subject:

"Christ hath redeemed us from the curse of the law. * * That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. * * *

"Now to Abraham and his seed were the promises made. He saith not, And to thy seeds, as of many; but as of one, And to thy seed, which is Christ.

"And this I say, that the covenant, that was confirmed of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. * * *

"Wherefore then serveth the law? it was added because of transgressions, till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator. * * *

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

It is evident that the gospel of Christ was also known unto Moses with the divine mysteries of the everlasting covenant made between Jehovah and Abraham; for Paul says to the Corinthians:

“ Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ;

“ And were baptized unto Moses in the cloud and in the sea ;

“ And did all eat the same spiritual meat ;

“ And did all drink the same spiritual drink : for they drank of that Spiritual Rock that followed them : and that Rock was Christ.”

Writing to the Hebrews concerning their fathers in the wilderness, the Apostle uses this remarkable language :

“ For unto us was the gospel preached, as well as unto them ; but the word did not profit them, not being mixed with faith in them that heard it.”

In keeping with these views of Paul (not derived therefrom, but given by revelation), the Prophet Joseph early taught the disciples that the gospel of Jesus Christ was preached from the days of Adam, by those ancients who held the keys of dispensations.

And these administered to Joseph in the temple at Kirtland—Moses, Elias, Elijah, and also Jesus ; besides, on various occasions, others of the presiding spirits of the just administered to him, on those occasions each committing the keys of his own dispensation, with its peculiar subject, blessing and endowment. Hence the record of the temple : “ And Moses appeared unto us, and committed unto us the keys of the gathering of Israel.

“ After this Elias appeared and committed the

dispensation of Abraham, saying, that in us and our seed, all generations after us should be blessed."

The special mission of this angel, Elias,—the Restorer, as his name signifies,—was to renew the covenant of Abraham. Then Elijah, with the power to turn the hearts of the fathers to the children, appeared and declared:

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near."

But all these dispensations, covenants, keys and endowments are comprehended in the "fullness of the everlasting gospel of Jesus Christ," revealed through Joseph the Prophet.

CHAPTER XVIII.

THE PRIESTHOOD—JOSEPH'S GREAT REVELATION
THEREON—ITS HISTORICAL PERTINENCY—SEND-
ING FORTH THE LATTER-DAY MINISTERS.

A revelation "on Priesthood," given on the 22d and 23d of September, 1832, will just here be pertinent, as it is an historical link in the growth of the church, its institutions and its priesthood, and an exposition of several important subjects already before the reader. It opens with the subject of the temple, and then branches off into a general history of the Priesthood and its origin, giving a view of Moses and Aaron with the children of Israel in the wilderness, finally connecting their orders of the Priesthood with the present times:

A revelation of Jesus Christ unto his servant Joseph Smith, jun., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem, which city shall be built, beginning at the temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri,

and dedicated by the hand of Joseph Smith, jun., and others with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the sons of Moses, according to the holy priesthood which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; and Elihu under the hand of Jeremy; and Jeremy under the hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God. Esaias also lived in the days of Abraham, and was blessed of him—which Abraham received the priesthood from Melchisedek, who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man—which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a priesthood also upon Aaron and his seed, throughout all their generations—which priesthood also continueth and abideth for ever with the priesthood, which is after the holiest order of God: and this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God; therefore, in the ordinances thereof, the power of godliness is manifest; and without the

ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter into his rest while in the wilderness, which rest is the fullness of his glory. Therefore he took Moses out of their midst, and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.

And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood. And again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons.

Therefore, as I said concerning the sons of Moses –for the sons of Moses, and also the sons of Aaron shall offer an acceptable offering and sacrifice in the

house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed: and the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my church; for whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies; they become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God; and also all they who receive this priesthood receiveth me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him, and this is according to the oath and covenant which belongeth to the priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you. * * *

It will be seen that the orders of the Priesthood of Moses and of Aaron have been restored in the Latter-day Church, and that those upon whom the priesthood has been conferred are accounted the sons of Moses and Aaron. But the order of Moses

is that which came down through the Patriarchs from the beginning, being the same known under the grander name of the Melchisedek Priesthood, which is after the order of the Son of God.

A still greater revelation on priesthood was given at a later date. Soon after the ordination of the Twelve, they met in council, and, as we have seen, were appointed to take their first mission to the Eastern States. At their second council they addressed to the Prophet the following very remarkable communication, asking for a "great revelation:"

KIRTLAND, March 28th, '35.

This afternoon the Twelve met in council, and had a time of general confession. On reviewing our past course we are satisfied, and feel to confess also, that we have not realized the importance of our calling, to that degree that we ought; we have been light-minded and vain, and in many things done wrong. For all these things we have asked the forgiveness of our Heavenly Father; and wherein we have grieved or wounded the feelings of the Presidency, we ask their forgiveness. The time when we are about to separate is near, and when we shall meet again God only knows. We therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation (if consistent), that we may look upon it when we are separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God, our Heavenly Father, to grant unto us through his Seer a revelation of his mind and will concerning our duty the

coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the power of darkness.

ORSON HYDE,
WM. E. McLELLIN, } *Clerks.*

To President JOSEPH SMITH, JR.

As on all such grand occasions, the Prophet was found equal to the work, for a mighty power was behind him. "In compliance with the above request," says he, "I inquired of the Lord, and received for answer the following revelation on Priesthood:

There are, in the church, two priesthods, namely, the Melchisedek, and Aaronic, including the Levitical priesthood. Why the first is called the Melchisedek priesthood, is because Melchisedek was such a great high priest. Before his day it was called *the holy priesthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchisedek, or the Melchisedek priesthood.

All other authorities or offices in the church are appendages to this priesthood; but there are two divisions or grand heads—one is the Melchisedek priesthood, and the other is the Aaronic, or Levitical priesthood.

The office of an elder comes under the priesthood of Melchisedek. The Melchisedek priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.

The presidency of the high priesthood, after the

order of Melchisedek, have a right to officiate in all the offices in the church.

High priests after the order of the Melchisedek priesthood, have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things; and also in the office of an elder priest (of the Levitical order), teacher, deacon, and member.

An elder has a right to officiate in his stead when the high priest is not present.

The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood, is because it is an appendage to the greater or the Melchisedek priesthood, and has power in administering outward ordinances. The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. But as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedek priesthood.

The power and authority of the higher or Melchisedek priesthood is to hold the keys of all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven—to have the heavens opened unto them—to commune with the general assembly and church of the

first born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant.

The power and authority of the lesser, or Aaronic priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances, the letter of the gospel—the baptism of repentance for the remission of sins, agreeably to the covenants and commandments.

Of necessity there are presidents, or presiding offices growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve traveling counsellors are called to be the twelve apostles, or special witnesses of the name of Christ in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum, equal in authority and power to the three presidents previously mentioned. The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world. Thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve special witnesses or apostles just named. And every decision made by either of these quorums, must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum, when circumstances render it impossible to be otherwise). Unless this is the case, their decisions are not entitled to the same blessings which the

decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness, and lowliness of heart, meekness and long suffering, and in faith, and virtue, and knowledge, temperance, patience, godliness, brotherly kindness and charity; because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums, which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

The twelve are a traveling presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews.

The seventy are to act in the name of the Lord, under the direction of the twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations—first unto the Gentiles and then to the Jews; the twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ—and first unto the Gentiles and then unto the Jews.

The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council.

The high council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion.

It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

From Adam to Seth, who was ordained by Adam at the age of 69 years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth, because he (Seth) was a perfect man, and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age.

Enos was ordained at the age of 134 years and four months, by the hand of Adam.

God called upon Cainan in the wilderness, in the fortieth year of his age, and he met Adam in journeying to the place Shedolamak. He was 87 years old when he received his ordination.

Mahalaleel was 496 years and seven days old when he was ordained by the hand of Adam, who also blessed him.

Jared was 200 years old when he was ordained under the hand of Adam, who also blessed him.

Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him. And he saw the Lord, and he walked

with him, and was before his face continually; and he walked with God 365 years, making him 430 years old when he was translated.

Methuselah was 100 years old when he was ordained under the hand of Adam.

Lamech was 32 years old when he was ordained under the hand of Seth.

Noah was 10 years old when he was ordained under the hand of Methuselah.

Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever.

And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the book of Enoch, and are to be testified of in due time.

It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says:

To the church of Christ in the land of Zion, in addition to the church laws respecting church business—Verily, I say unto you, says the Lord of hosts, there must needs be presiding elders to preside over those who are of the office of an elder; and also priests to preside over those who are of the office of a priest, and also teachers to preside over those who

are of the office of a teacher in like manner, and also the deacons; wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church. Then comes the high priesthood, which is the greatest of all; wherefore it must needs be that one be appointed of the high priesthood to preside over the priesthood, and he shall be called president of the high priesthood of the church; or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church, by the laying on of the hands.

Wherefore the office of a bishop is not equal unto it; for the office of a bishop is in administering all temporal things; nevertheless a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron; for unless he is a literal descendant of Aaron he cannot hold the keys of that priesthood. Nevertheless, a high priest that is after the order of Melchisedek, may be set apart unto the administering of temporal things, having a knowledge of them by the spirit of truth, and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony as it shall be laid before him according to the laws, by the assistance of his counsellors whom he has chosen, or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood after the order of Melchisedek.

Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged, and it becomes necessary to have other

bishops or judges in Zion, or elsewhere; and inasmuch as there are other bishops appointed they shall act in the same office.

But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counsellors, except in a case where a president of the high priesthood, after the order of Melchisedek, is tried, to sit as a judge in Israel. And the decision of either of these councils, agreeably to the commandment which says,

Again, verily, I say unto you, the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors; and thus the presidency of the high priesthood and its counsellors shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters.

There is not any person belonging to the church who is exempt from this council of the church.

And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve counsellors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus, none shall be exempted from the justice and the laws of God, that all things may be done in

order and in solemnity before him, according to truth and righteousness.

And again, verily I say unto you, the duty of a president over the office of a deacon is to preside over twelve deacons, to sit in council with them, and to teach them their duty—edifying one another, as it is given according to the covenants.

And also the duty of the president over the office of the teachers is to preside over twenty-four of the teachers, and to sit in council with them, teaching them the duties of their office, as given in the covenants.

Also the duty of the president over the priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants. This president is to be a bishop; for this is one of the duties of this priesthood.

Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants. This presidency is a distinct one from that of the seventy, and is designed for those who do not travel into all the world.

And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the church.

And it is according to the vision, showing the order of the seventy, that they should have seven presidents to preside over them, chosen out of the number of the seventy; and the seventh president of these presidents is to preside over the six; and these seven presidents are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy,

until seven times seventy, if the labor in the vineyard of necessity requires it. And these seventy are to be traveling ministers unto the Gentiles first, and also unto the Jews; whereas other officers of the church, who belong not unto the twelve, neither to the seventy, are not under the responsibility to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

Wherefore now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.

Much of the importance and pertinency of this revelation resides in its historical connections and the circumstances which called it forth. As seen, it is in answer to the united prayer of the Twelve to the Father, "to grant unto us through his Seer, a revelation of his mind and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the power of darkness."

In the historical exposition, then, this revelation appears not as a fragment of doctrine, but as a great organic instrument, revealed to the Church, in the establishment of its orders of Priesthood; and it shows that the Master Workman was there, ready for the occasion.

Perhaps no two revelations could be offered, better than these, to illustrate how familiar the Prophet was with the whole economy of the "everlasting gospel," and with the history, genius and orders of the

Priesthood. Surely the Lord was his teacher. His apostles and elders were but as disciples and children at his feet.

In the first revelation there is also a very fine view presented of Jesus, through Joseph, sending forth his Latter-day ministers, with the commission and gospel instructions given to them. Jesus, speaking, says:

* * * Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost—and these signs shall follow them that believe.

In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world, for these things are given unto you for your profit and for salvation.

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and

shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. But, verily, I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion for their rebellion against you at the time I sent you.

And again I say unto you, my friends (for from henceforth I shall call you friends), it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them traveling to preach this gospel in my power, for I suffered them not to have purse or scrip, neither two coats; behold I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened; neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore let no man among you (for this commandment is unto all the faithful who are called of (God in the church unto the ministry) from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgement which is to come. And whoso receiveth you, there I will be also, for I will go before your face: I will be on your right hand and on your left, and my spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple; by this you know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search dilligently and spare not; and woe unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Woe, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; for I the Almighty, have laid my hands upon the nations, to scourge them for their wickedness: and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness, until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their

voice, and with the voice together sing this new song, saying:

The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenants of their fathers.
The Lord hath redeemed his people,
And Satan is bound and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath:
The earth hath travailed and brought forth her
strength:
And truth is established in her bowels:
And the heavens have smiled upon her:
And she is clothed with the glory of her God:
For he stands in the midst of his people:
Glory, and honor, and power, and might,
Be ascribed to our God, for he is full of mercy,
Justice, grace and truth, and peace,
For ever and ever, Amen.

And again, verily, verily, I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting gospel, that inasmuch as they have families, and receive moneys by gift, that they should send it unto them or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive moneys, send it up unto the Bishop in Zion, or unto the Bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you

be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill. Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect. * * *

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CHAPTER XIX.

SPECULATION AND APOSTACY—"SOMETHING NEW"—
SENDING THE APOSTLES TO THE NATIONS—THE
BRITISH MISSION OPENED—A SIGNIFICANT REVE-
LATION—HISTORICAL MATTERS—FALL OF FAR
WEST, AND IMPRISONMENT OF THE PROPHET.

"About this time," says Joseph, "the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostacy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the church, * * * and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

"No quorum in the church was entirely free from the influence of those false spirits who were striving against me for the mastery. Even some of the Twelve were so far lost to their high and responsible calling as to begin to take sides, secretly, with the enemy.

“In this state of things God revealed to me that something new must be done for the salvation of his church. And on or about the 1st of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and the laying on of hands of the first presidency, to preside over a mission to England, to be the first foreign mission of the church of Christ in the last days.”

Concerning this very important mission and crisis of the church, Heber C. Kimball says:

“On or about the 1st of June, 1837, the prophet Joseph came to me while I was seated in the front stand, above the sacrament table on the Melchisedek side of the Temple, in Kirtland, and whispering to me, said, ‘Brother Heber, the spirit of the Lord has whispered to me, Let my servant Heber go to England and proclaim my gospel and open the door of salvation to that nation.’

“The idea of being appointed to such an important mission was almost more than I could bear up under. I truly felt my weakness and unworthiness, yet the moment I understood the will of my heavenly Father, I felt a determination to go at all hazards, believing that he would support me by his almighty power.”

In accordance with this appointment, Heber, with Orson Hyde, Willard Richards and Joseph Fielding, who had been added to the apostolic embassy, set out for New York on the 13th of June.

It is proper to here state that many of Heber's brethren openly dissuaded him from undertaking this mission, offering every discouragement that

could be suggested. But although added to these there were serious financial embarrassments to be overcome, Heber and his brethren went dauntlessly forward, and, embarking at New York on the 1st of July, they reached Liverpool on the 20th of the same month, after a pleasant and healthful voyage. Proceeding thence to Preston, a city about thirty miles distant, they were permitted to occupy the pulpit of the Rev. James Fielding, on the afternoon and evening of Sunday, July 23d. "Thus," says Joseph, "was the key turned, and the door opened to the inhabitants of England."

The Prophet, continuing his narrative, says, "The same day that the gospel was first preached in England I received the following word of the Lord unto Thomas B. Marsh, concerning the Twelve Apostles of the Lamb:

Verily, thus saith the Lord unto you my servant Thomas, I have heard thy prayers, and thine alms have come up as a memorial before me, in behalf of those thy brethren who were chosen to bear testimony of my name, and to send it abroad among all nations, kindreds, tongues, and people, and ordained through the instrumentality of my servants.

Verily I say unto you, there have been some few things in thine heart and with thee with which I, the Lord, was not well pleased; nevertheless, inasmuch as thou hast abased thyself thou shalt be exalted; therefore all thy sins are forgiven thee. Let thy heart be of good cheer before my face, and thou shalt bear record of my name, not only unto the Gentiles, but also unto the Jews; and thou shalt send forth my word unto the ends of the earth.

Contend thou, therefore, morning by morning,

and day after day let thy warning voice go forth, and when the night cometh, let not the inhabitants of the earth slumber because of thy speech.

Let thy habitation be known in Zion, and remove not thy house, for I, the Lord, have a great work for thee to do, in publishing my name among the children of men; therefore, gird up thy loins for the work. Let thy feet be shod also, for thou art chosen, and thy path lieth among the mountains, and among many nations; and by thy word many high ones shall be brought low, and by thy word many low ones shall be exalted. Thy voice shall be a rebuke unto the transgressor, and at thy rebuke let the tongue of the slanderer cease its perverseness.

Be thou humble, and the Lord thy God shall lead thee by the hand, and give the answer to thy prayers. I know thy heart, and have heard thy prayers concerning thy brethren. Be not partial towards them in love above many others, but let thy love be for them as for thyself; and let thy love abound unto all men, and unto all who love thy name. And pray for thy brethren of the twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my name. And after their temptations, and much tribulations, behold, I, the Lord, will feel after them, and if they harden not their hearts, and stiffen not their necks against me, they shall be converted, and I will heal them.

Now, I say unto you, and what I say unto you, I say unto all the twelve, Arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you, I am with him, and my hand shall be over him; and the keys which I have given unto him, and also to youward, shall not be taken from him till I come.

Verily I say unto you, my servant Thomas, Thou

art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burden of all the churches for a little season; wherefore, withersoever they shall send you, go ye, and I will be with you; and in whatsoever place be shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the first presidency) whom I have sent, whom I have made counsellors for my name's sake unto you.

And again, I say unto you, That whosoever ye shall send in my name, by the voice of your brethren, the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my spirit.

Verily, verily I say unto you, Darkness coverth the earth, and gross darkness the minds of the people, and all flesh has become corrupt before my face. Behold, vengeance cometh speedily upon the inhabitants of the earth, a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation, and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

Joseph Young, who at that time was there in the capacity of a Methodist minister; and he twice returned to Canada on mission, building up branches of the church there. After this, in the Spring of 1836, Apostle Parley P. Pratt went to the city of Toronto and accomplished a great work in Upper Canada. Joseph Fielding and sisters were there baptized by him, and through the Fielding family the work obtained a footing in England; Joseph Fielding, as we have seen, being one of the missionaries to that land, while his brother's church in Preston was the first place in which the apostles preached, and from that brother's flock was organized the first branch of the Latter-day Church in England.

But undoubtedly Parley's greatest result in Canada was the baptism of John Taylor (now President of the Twelve, and successor of Brigham Young). To visit the church under Elder Taylor was Joseph's purpose in going to Upper Canada at that period.

Returning to Kirtland about the last of August, Joseph dispatched by the hand of Thomas B. Marsh a letter to the church in Zion, setting forth the embarrassments and dissensions in the church in Kirtland, and inclosing a minute of the summary proceedings by which the eruption had been grappled with, and recommending the same to the church in Zion in case of a similar contingency.

The letter and minutes referred to are, like many other interesting documents of that period, necessarily omitted from this work; but they are here mentioned for the purpose of calling attention to the magnitude of the difficulties that then so far menaced

the church as to finally cause the falling away of Thomas B. Marsh. But it may be supplementally stated of him that he thirty years afterwards came up to the mountains to die amongst the saints.

Just such an example occurred in the ministry of Jesus at Jerusalem, insomuch that he, turning to Peter and the more stable of his apostles, said, "Will ye also go away?" and Peter answered, "Lord, whither shall we go seeing thou hast the words of eternal life?"

Omitting much of the detail of those times, let us follow Joseph to Far West, Mo. May 18th, 1838, he says:

"I left Far West, in company with Sidney Rigdon, T. B. Marsh, D. W. Patten, Bishop Partridge, E. Higbee, S. Carter, Alanson Ripley, and many others, for the purpose of visiting the north country and laying off a stake of Zion, making locations, and laying claims to facilitate the gathering of the saints, and for the benefit of the poor, in upbuilding the church of God."

Pursuing their journey for two days, they reached a point on Grand River, which they proceeded to locate and lay claim to for a city plat, and which the brethren named Spring Hill, "but," says Joseph, "by the mouth of the Lord it was named Adam-ondi-ahman, because, said he, it is the place where Adam shall come to visit his people, or the ancient of days shall sit, as spoken of by Daniel the Prophet."

The party remained in this vicinity about eight days, exploring, surveying, and locating lands, and the new city of Adam-ondi-ahman thereafter received considerable attention from the Prophet.

The 4th of July was made the occasion for a grand celebration by the saints in Far West, which included in its ceremonies the laying of the several corner-stones of the contemplated "Lord's House," and was brilliantly sustained by music and the military.

In the meantime the saints in Kirtland, admonished by vision and prophecy, determined to gather to Far West; and on the 5th of July they pitched their tents near the temple, and on the following morning moved out, five hundred and fifteen strong.

On the 8th, with a touch of the genuine spirit of the Ancient, Joseph wrote in his epistle to the authorities at Kirtland: "Is there not room enough upon the mountains of Adam-ondi-ahman, and upon the plains of Olaha Shinehah, or the land where Adam dwelt, that you should covet that which is but the drop, and neglect the more weighty matters? Therefore come up hither unto the land of my people, even Zion."

On that same day was also given that particular revelation to the Twelve, so often the subject of historical sermons by the apostles in after days; for Missouri gave a formal "challenge to the church of Jesus Christ of Latter-day Saints," that "though all the rest of Joe Smith's revelations should be fulfilled this one should not." As will be presently seen, when the State of Missouri cast Joseph into prison, Brigham and the other apostles took up the challenge. The revelation is as follows:

"Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and

let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next Spring let them depart to go over the great waters, and there promulgate my gospel, the fullness thereof, and bear record of my name. Let them take leave of my saints in the city of Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards be appointed to fill the places of those who have fallen, and be officially notified of their appointment.

On Sunday, July 29th, Elders Kimball and Hyde, having just returned from England, preached at Far West.

The saints were now rapidly gathering from Canada, and Ohio, and elsewhere, to Far West; but Zion had to obey her own law. Westward her course. Destined for the mountains from which the "little stone" is to roll back upon the "Image." Their providence was driving the saints "out of Babylon." All Missouri rose in arms against them. To the climax of those events we must hasten, for the full history of them is a volume in itself.

The famous battle of Crooked River was fought, in which Apostle Patten and young O'Banion fell; the horrible massacre at Haun's Mill, and other

appalling atrocities were perpetrated ; and as Joseph stood over the remains of the first apostolic martyr of the latter-days, he exclaimed, "There lies a man who has done just as he said he would—he has laid down his life for his friends." Such an example could but touch the heart of Joseph deeply, for in his own soul was the prophecy of a similar fate.

Immediately came the following :

HEADQUARTERS MILITIA, }
City of Jefferson, Mo., Oct. 27, 1838. }

SIR :

Since the order of the morning to you, directing you to cause four hundred mounted men to be raised within your division, I have received by Amos Rees, Esq., and Wiley E. Williams, Esq., one of my aids, information of the most appalling character, which changes the whole face of things, and places the Mormons in the attitude of open and avowed defiance of the laws, and of having made war upon the people of this State. Your orders are, therefore, to hasten your operations and endeavor to reach Richmond, Ray Co., with all possible speed. The Mormons must be treated as enemies, and must be exterminated, or driven from the State, if necessary, for the public good. Their outrages are beyond all description. If you can increase your force, you are authorized to do so to any extent you may think necessary. I have just issued orders to Major-General Wallock, of Marion Co., to raise five hundred men, and to march them to the northern part of Davies, and there to unite with Gen. Doniphan, of Clay, who has been ordered with five hundred men to proceed to the same point, for the purpose of intercepting the retreat of the Mormons to the north. They have been directed to communicate with you by express ; you can also communicate

with them if you find it necessary. Instead, therefore, of proceeding, as at first directed, to reinstate the citizens of Davies in their homes, you will proceed immediately to Richmond, and there operate against the Mormons. Brigadier-General Parks, of Ray, has been ordered to have four hundred men of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

L. W. BOGGS,
Gov. and Commander-in-Chief.

To General CLARK.

Great excitement now prevailed, and mobs were heard of in every direction. House-burning and general spoliation of the Mormon settlers was indulged in indiscriminately, and the affairs of the saints seemed to be culminating in a fearful doom.

Of the final fall of Far West, Joseph relates:

"On the 30th of October a large company of armed soldiery were seen approaching Far West. They came up near to the town, and then drew back about a mile, and encamped for the night. We were informed that they were militia, ordered out by the Governor for the purpose of stopping our proceedings, it having been represented to his Excellency, by wicked and designing men from Davies, that we were the aggressors, and had committed outrages in Davies, &c. They had not yet got the Governor's order of extermination, which, I believe, did not arrive till the next day.

"Wednesday, 31st. The militia of Far West guarded the city the past night, and threw up a temporary fortification of wagons, timber, &c., on the south. The sisters, many of them, were engaged

in gathering up their most valuable effects, fearing a terrible battle in the morning, and that the houses might be fired, and they obliged to flee, the enemy being five to one against us.

“About eight o'clock a flag was sent, which was met by several of our people, and it was hoped that matters would be satisfactorily arranged after the officers had heard a true statement of all the circumstances. Colonel Hinkle went to meet the flag, and secretly made an engagement, 1st. To give up their [the church's] leaders to be tried and punished; 2d. To make an appropriation of their property—all who had taken up arms—to the payment of their debts, and indemnity for damage done by them; 3d. That the balance should leave the State, and be protected out by the militia, but be permitted to remain under protection until further orders were received from the Commander-in-Chief; 4th. To give up the arms of every description, to be receipted for.

“The enemy was reinforced by about one thousand five hundred men to-day, and news of the destruction of property by the mob reached us from every quarter.

“Towards evening I was waited upon by Colonel Hinkle, who stated that the officers of the militia desired to have an interview with me and some others, hoping that the difficulties might be settled without having occasion to carry into effect the exterminating orders which they had received from the Governor. I immediately complied with the request, and in company with elders Rigdon and Pratt, Colonel Wight and George W. Robinson,

went into the camp of the militia. But judge of my surprise, when, instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and were treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the horrid and blasphemous threats and curses which were poured upon us in torrents, were enough to appall the stoutest heart. In the evening we had to lie down on the cold ground, surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer or to converse with us. * * *

“Thursday, Nov. 1st. Brothers Hyrum Smith and Amasa Lyman were brought prisoners into camp. They held a court-martial and sentenced us to be shot, on Friday morning, on the public square. * * * However, notwithstanding their sentence and determination, they were not permitted to carry their murderous sentence into execution. * * * The militia then went into the town, and without any restraint whatever plundered the houses and abused the innocent and unoffending inhabitants. They went to my house and drove my family out of doors. * * * Gen. Lucas ordered the Caldwell militia to give up their arms, and the brethren gave

them up,—their own property, which no government on earth had a right to require. * * * We were taken to the town, into the public square, and before our departure from Far West, were, after much entreaty, permitted to see our families, being attended all the while with a strong guard. * * * I was then taken back to camp, and then with Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa Lyman, and George W. Robinson, was started off for Independence, Jackson Co., and encamped at night on Crooked River, under a strong guard commanded by Generals Lucas and Wilson."

The Prophet is now a prisoner for the "testimony of Jesus."

CHAPTER XX.

THE "MORMON WARS"—THE PRISONERS CONTINUE
THEIR MARCH—EVENTS IN FAR WEST—ARRAIGN-
MENT AND PRELIMINARY TRIAL OF THE PROPHET
AND HIS BRETHREN—THEIR COMMITMENT TO
LIBERTY JAIL.

Not a little singular is it that these military persecutions of the Mormons have, from the first, been dignified by the name of "Mormon War." Thus from the beginning, so that there have already been three distinct "Mormon Wars" in America: one in the State of Missouri, one in Illinois, and one in Utah. But quite as singular is the fact that from about the date of events just recorded Joseph began to prophesy to his disciples that each State where the saints might settle would thus make war upon them; and stranger still, that finally the United States would "come up against Zion to battle." All of which has been verified to the letter, as witness the expulsion of Nauvoo, later on, and finally Buchanan's crusade, when Albert Sidney Johnson led the army of the United States against the saints in the mountain fastnesses of Utah.

But to return to the current record. The march

of the victorious troops with the "prisoners of war" is thus detailed in the Prophet's diary:

"Saturday, 3d. We continued our march and arrived at the Missouri river, which separated us from Jackson Co., where we were hurried across the ferry when but few troops had passed. The truth was, Gen. Clark had sent an express from Richmond to Gen. Lucas to have the prisoners sent to him, and thus prevent our going to Jackson Co.; both armies being competitors for the honor of possessing "the royal prisoners." Clark wanted the privilege of putting us to death himself, and Lucas and his troops were desirous of exhibiting us in the streets of Independence.

"Sunday, 4th. We were visited by some ladies and gentlemen. One of the women came up and very candidly inquired of the troops which of the prisoners was the Lord whom the Mormons worshipped. One of the guard pointed to me with a significant smile, and said, 'This is he.' The woman, then turning to me, inquired whether I professed to be the Lord and Saviour. I replied that I professed to be nothing but a man and a minister of salvation sent by Jesus Christ to preach the gospel. This answer so surprised the woman that she began to inquire into our doctrine, and I preached a discourse, both to her and her companions, and to the wondering soldiers, who listened with almost breathless attention, while I set forth the doctrine of faith in Jesus Christ, and repentance, and baptism for remission of sins, with the promise of the Holy Ghost, as recorded in the second chapter of the Acts of the Apostles. The woman was satisfied, and praised

God in the hearing of the soldiers, and went away, praying that God would protect and deliver us.

* * * * *

“The troops having crossed the river about ten o’clock, we proceeded on and arrived at Independence, past noon, in the midst of great rain and a multitude of spectators who had assembled to see us and hear the bugles sound a blast of triumphant joy, which echoed through the camp as we were ushered into a vacant house prepared for our reception, with a floor for our beds and blocks of wood for our pillows. * * *

“Monday, 5th. We were kept under a small guard, and were treated with some degree of hospitality and politeness, while many flocked to see us. We spent most of our time in preaching and conversation, explanatory of our doctrines and practice, which removed mountains of prejudice, and enlisted the populace in our favor.”

Of the departure from Far West, Parley P. Pratt, a fellow-prisoner, thus touchingly relates:

“This was the most trying scene of all. I went to my house, being guarded by two or three soldiers. The cold rain was pouring down without, and on entering my little cottage there lay my wife sick of a fever, with which she had been for some time confined. At her breast was our son Nathan, an infant of three months, and by her side a little girl of five years. On the foot of the same bed lay a woman in travail, who had been driven from her house in the night, and had taken momentary shelter in my hut of ten feet square—my larger house having been torn down. I stepped to the bed; my wife burst

into tears; I spoke a few words of comfort, telling her to try to live for my sake and the children's, and expressing a hope that we should meet again though years might separate us. She promised to try to live. I then embraced and kissed the little babes, and departed.

"As I returned from my house towards the troops in the square, I halted with the guard at the door of Hyrum Smith, and heard the sobs and groans of his wife at his parting words. She was then near confinement, and needed more than ever the comfort and consolation of a husband's presence. As we returned to the wagon we saw Sidney Rigdon taking leave of his wife and daughters, who stood at a little distance in tears of anguish indescribable. In the wagon sat Joseph Smith, while his aged father and venerable mother came up overwhelmed with tears, and took each of the prisoners by the hand with a silence of grief too great for utterance."

Returning to the conquered city, the story continues:

"The brethren at Far West were ordered by Gen. Clark to form a line, when the names of fifty-six present were called, and they were made prisoners to await trial for something they knew not. They were kept under a close guard."

The narrative further relates that on the 6th Gen. Clark paraded the brethren at Far West, and delivered to them an address well suited to his character, and in keeping with his errand thither. A specimen passage or two will illustrate the nature of this document:

"The orders of the Governor to me were that

you should be exterminated, and not allowed to remain in the State; and had your leaders not been given up, and the terms of the treaty been complied with, before this you and your families would have been destroyed and your houses in ashes. * * *

As for your leaders, do not once think—do not imagine for a moment—do not let it enter your mind, that they will be delivered, or that you will see their faces again, for their fate is fixed—their die is cast—their doom is sealed.” * * *

The narrative, continuing, relates that these prisoners were started off for Richmond, under a strong guard. Summary proceedings were also taken by the military mob against the settlers at Adam-on-di-ahman, the inhabitants being ordered from their homes by Gen. Wilson,—every family to be out within ten days,—with permission to tarry in Caldwell Co. until Spring, when they were to leave the State, under pain of extermination.

The compliance with this heartless order entailed a vast deal of suffering, the weather being severe, and the saints being compelled to camp out in frost and snow.

The record of these events closes with the brief but significant summary, “About thirty of the brethren have been killed, a multitude wounded, about a hundred are missing, and about sixty are at Richmond awaiting their trial—for what they know not.”

Orders having been given to that effect, the Prophet and fellow-prisoners were removed from Independence to Richmond, where they were put into an old vacant house and a guard set over them.

Of their treatment there, the very day of their arrival, Joseph says:

“Col. Sterling Price came in with two chains in his hands and a number of padlocks. The two chains he fastened together. He had with him ten men, armed, who stood at the time of these operations with a thumb upon the cock of their guns. They first nailed down the windows, then came and ordered a man by the name of John Fulkerson, whom he had with him, to chain us together with chains and padlocks, being seven in number. After that he searched us, examining our pockets to see if we had any arms. Finding nothing but pocket-knives, he took them and conveyed them off.”

Then, after much legal floundering on the part of the authorities, in an effort to discover some method of trying their innocent prisoners according to law, they were brought before a civil magistrate for trial, charged with no less crimes than those of high treason, murder, burglary, arson, robbery, and larceny.

The history of this trial, and the dealings of the court with the witnesses for the defence, is in itself a chapter of gross outrage and bigoted ruling. Suffice it to say the prisoners were all released or admitted to bail, except the Prophet, Lyman Wight, Caleb Baldwin, Hyrum Smith, Alexander McRae, and Sidney Rigdon, who were sent to Liberty, Clay Co., to stand trial on the charges of treason and murder; and Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase, and Norman Shearer, who were put into Richmond jail for the same purpose.

"Friday, 30th. About this time," says Joseph's diary, "those of us who had been sentenced thereto, were conveyed to Liberty jail, put in close confinement, and all communication with our friends was cut off."

CHAPTER XXI.

THE COURSE OF EVENTS—PROCEEDINGS OF THE MISSOURI LEGISLATURE—HEROIC EFFORT TO SUCCOR THE POOR SAINTS—THE COVENANT THERETO—FULFILLING THE REVELATION CONCERNING THE APOSTLES—THE EXODUS INTO ILLINOIS.

While the Prophet is in jail, Israel falls under the leadership of Brigham Young and the Twelve—a type of what was to follow the martyrdom. But the Twelve aim only to fulfill what Joseph had designed, faithfully acting as he would have suggested, and patiently awaiting the course of events.

In December, 1838, the Missouri Legislature having assembled, Gov. Boggs laid before them all the information in his possession relative to the difficulties between the mob-militia and the saints, while the brethren addressed to them the following statement, which is a well digested summary of the events of those times:

To the Honorable Legislature of the State of Missouri, in Senate and House of Representatives convened:

We, the undersigned petitioners and inhabitants of Caldwell Co., Mo., in consequence of the late calamity that has come upon us, taken in connection

with former afflictions, feel it a duty we owe to ourselves and our country to lay our case before your honorable body for consideration. It is a well known fact that a society of our people commenced settling in Jackson Co., Mo., in the Summer of 1831, where they, according to their ability, purchased lands, and settled upon them, with the intention and expectation of becoming permanent citizens in common with others.

Soon after the settlement began, persecution began; and as the society increased, persecution also increased, until the society at last was compelled to leave the county; and although an account of these persecutions has been published to the world, yet we feel that it will not be improper to notice a few of the most prominent items in this memorial.

On the 20th of July, 1833, a mob convened at Independence, a committee of which called upon a few of the men of our church there, and stated to them that the store, printing-office, and indeed all other mechanic shops, must be closed forthwith, and the society leave the county immediately. These propositions were so unexpected that a certain time was asked for to consider on the subject before an answer should be returned, which was refused, and our men being individually interrogated, each one answered that he could not consent to comply with their propositions. One of the mob replied that he was sorry, for the work of destruction would commence immediately.)

In a short time the printing office, which was a two-story building, was assailed by the mob and soon thrown down, and with it much valuable property destroyed. Next they went to the store for the same purpose, but Mr. Gilbert, one of the owners, agreeing to close it, they abandoned their design. Their next move was the dragging of Bishop Partridge from his house and family to the public square,

where, surrounded by hundreds, they partially stripped him of his clothes, and tarred and feathered him from head to foot. A man by the name of Allen was also tarred at the same time. This was Saturday, and the mob agreed to meet the following Tuesday, to accomplish their purpose of driving or massacring the society.

Tuesday came, and the mob came also, bearing with them a red flag in token of blood. Some two or three of the principal men of the society offered their lives, if that would appease the wrath of the mob, so that the rest of the society might dwell in peace upon their lands. The answer was that, unless the society would leave *en masse*, every man should die for himself. Being in a defenceless situation, to save a general massacre, it was agreed that one-half of the society should leave the county by the first of the next January, and the remainder by the first of the following April. A treaty was entered into and ratified, and all things went on smoothly for a while. But some time in October the wrath of the mob began again to be kindled, insomuch that they shot at some of our people, whipped others, and threw down their houses, and committed many other depredations; indeed, the society of saints were harrassed for some time both day and night; their houses were brick-batted and broken open, women and children insulted, &c. The storehouse of A. S. Gilbert & Co. was broken open, ransacked, and some of the goods strewn in the streets.

These abuses, with many others of a very aggravated nature, so stirred up the indignant feelings of our people that when a party of them, say about thirty, met a company of the mob of about double their number, a skirmish took place in which some two or three of the mob and one of our people were killed. This raised, as it were, the whole country in arms, and nothing would satisfy them but an

immediate surrender of the arms of our people, and they forthwith to leave the county. Fifty-one guns were given up, which have never been returned or paid for to this day. The next day parties of the mob, from fifty to seventy, headed by priests, went from house to house, threatening women and children with death if they were not off before they returned. This so alarmed them that they fled in different directions; some took shelter in the woods, while others wandered in the prairies till their feet bled. In the meantime, the weather being very cold, their sufferings in other respects were very great.

The society made their escape to Clay Co. as fast as they possibly could, where the people received them kindly and administered to their wants. After the society had left Jackson Co., their buildings, amounting to about two hundred, were either burned or otherwise destroyed; and much of their crops, as well as furniture, stock, &c., which, if properly estimated, would make a large sum, for which they have not as yet received any remuneration.

The society remained in Clay Co. nearly three years, when, at the suggestion of the people there, they removed to that section of the country known now as Caldwell Co. Here the people purchased out most of the former inhabitants, and also entered much of the wild land. * * * Here we were permitted to enjoy peace for a season; but as our society increased in numbers, and settlements were made in Davies and Caldwell Counties, the mob spirit spread itself again. For months previous to our giving up our arms to Gen. Lucas' army, we heard little else than rumors of mobs collecting in different places and threatening our people. It is well known that the people of our church, who had located themselves at DeWitt, had to give up to a mob and leave the place, notwithstanding the militia were called out for their protection.

From DeWitt the mob went towards Davies Co., and while on their way there they took two of our men prisoners, and made them ride upon the cannon, and told them that they would drive the Mormons from Davies to Caldwell, and from Caldwell to h—l, and that they would give them no quarter only at the cannon's mouth. The threats of the mob induced some of our people to go to Davies to help to protect their brethren who had settled at Diahman, on Grand river. The mob soon fled from Davies Co., and after they were dispersed and the cannon taken, during which time no blood was shed, the people of Caldwell returned to their homes, in hopes of enjoying peace and quiet. But in this they were disappointed, for a large mob was soon found to be collecting on the Grindstone (fork of the Grand) river, from ten to fifteen miles off, under the command of Cornelius Gillum, a scouting party of which came within four miles of Far West, and drove off stock belonging to our people, in open daylight.

About this time word came to Far West that a party of the mob had come into Caldwell County to the south of Far West; that they were taking horses and cattle, burning houses, and ordering the inhabitants to leave their homes immediately; and that they had then actually in their possession three men prisoners. This report reached Far West in the evening, and was confirmed about midnight. A company of about sixty men went forth under the command of David W. Patten, to disperse the mob, as they supposed. A battle was the result, in which Captain Patten and two of his men were killed, and others wounded. Bogart, it appears, had but one killed and others wounded. Notwithstanding the unlawful acts committed by Captain Bogart's men previous to the battle, it is now asserted and claimed that he was regularly ordered out as a militia captain

to preserve the peace along the line of Ray and Caldwell Counties. That battle was fought four or five days previous to the arrival of Gen. Lucas and his army. About the time of the battle with Captain Bogart a number of our people who were living near Haun's Mill, on Shoal Creek, about twenty miles below Far West, together with a number of emigrants who had been stopped there in consequence of the excitement, made an agreement with the mob which was about there that neither party should molest the other, but dwell in peace. Shortly after this agreement was made a mob party of from two to three hundred, many of whom are supposed to be from Chariton Co., some from Davies, and also those who had agreed to dwell in peace, came upon our people there, whose number in men was about forty, at a time they little expected any such thing, and without any ceremony, notwithstanding they begged for quarter, shot them down as they would tigers or panthers. Some few made their escape by fleeing. Eighteen were killed, and a number more were severely wounded.

This tragedy was conducted in the most brutal and savage manner. An old man, after the massacre was partially over, threw himself into their hands and begged for quarter, when he was instantly shot down. That not killing him, they took an old corn-cutter and literally mangled him to pieces. A lad of ten years of age, after being shot down, also begged to be spared, when one of them placed the muzzle of his gun to his head and blew out his brains. The slaughter of these not satisfying the mob, they then proceeded to rob and plunder. The scene that presented itself after the massacre, to the widows and orphans of the killed, is beyond description. It was truly a time of weeping, of mourning, and of lamentation.

As yet we have not heard of any being arrested

for these murders, notwithstanding there are men boasting about the county that they did kill on that occasion more than one Mormon; whereas, all our people who were in the battle with Captain Patten against Bogart, that can be found, have been arrested, and are now confined in jail to await their trial for murder.

When Gen. Lucas arrived near Far West and presented the Governor's order, we were greatly surprised, yet we felt willing to submit to the authorities of the State. We gave up our arms without reluctance. We were then made prisoners, and confined to the limits of the town for about a week, during which time the men from the country were not permitted to go to their families, many of whom were in a suffering condition for the want of food and firewood, the weather being very cold and stormy.

Much property was destroyed by the troops in town during their stay there, such as burning house-logs, rails, corn-cribs, boards, &c.; the using of corn and hay, the plundering of houses, the killing of cattle, sheep and hogs, and also the taking of horses not their own. And all this without regard to owners, or asking leave of any one. In the meantime men were abused, women insulted and abused by the troops; and all this while we were kept prisoners.

Whilst the town was guarded we were called together by the order of Gen. Lucas, and a guard placed close around us, and in that situation were compelled to sign a deed of trust for the purpose of making our individual property all holden, as they said, to pay all the debts of every individual belonging to the church, and also to pay for all damages the old inhabitants of Davies may have sustained in consequence of the late difficulties in that county.

Gen. Clark was now arrived, and the first important move made by him was the collecting of our men together on the square, and selecting out about

fifty of them, whom he immediately marched into a house and confined. This was done without the aid of the sheriff, or any legal process. The next day forty-six of those taken were driven, like a parcel of menial slaves, off to Richmond, not knowing why they were taken, or what they were taken for. * * Since Gen. Clark withdrew his troops from Far West, parties of armed men have gone through the county, driving off horses, sheep and cattle, and also plundering houses. The barbarity of Gen. Lucas' troops ought not to be passed over in silence. They shot our cattle and hogs merely for the sake of destroying them, leaving them for the ravens to eat. They took prisoner an aged man by the name of Tanner, and, without any reason for it, he was struck over the head with a gun, which laid his skull bare. Another man by the name of Cary was also taken prisoner by them, and without any provocation had his brains dashed out by a gun. He was laid in a wagon, and there permitted to remain for the space of twenty-four hours, during which time no one was permitted to administer to him comfort or consolation; and after he was removed from that situation he lived but a few hours.

The destruction of property at and about Far West is very great. Many are stripped bare, as it were, and others partially so. Indeed, take us as a body at this time, we are a poor and afflicted people; and if we are compelled to leave the State in the Spring, many, yes, a large portion of our society, will have to be removed at the expense of the State, as those who might have helped them are now debarred that privilege in consequence of the deed of trust we were compelled to sign, which deed so operated upon our real estate that it will sell for but little or nothing at this time.

We have now made a brief statement of some of the most prominent features of the troubles that

have befallen our people since our first settlement in this State, and we believe that these persecutions have come in consequence of our religious faith, and not for any immorality on our part. That instances have been of late where individuals have trespassed upon the rights of others, and thereby broken the laws of the land, we will not pretend to deny; but yet we do believe that no crime can be substantiated against any of the people who have a standing in our church of an earlier date than the difficulties in Davies Co. And when it is considered that the rights of this people have been trampled upon from time to time with impunity, and abuses heaped upon them almost innumerable, it ought in some degree to palliate for any infraction of the law which may have been made on the part of our people.

The late order of Gov. Boggs to drive us from this State, or exterminate us, is a thing so novel, unlawful, tyrannical and oppressive, that we have been induced to draw up this memorial, and present this statement of our case to your honorable body, praying that a law may be passed rescinding the order of the Governor to drive us from the State, and also giving us the sanction of the Legislature to inherit our lands in peace. We ask an expression of the Legislature, disapproving of the conduct of those who compelled us to sign a deed of trust, and also disapproving of any man or set of men taking our property in consequence of that deed of trust, and appropriating it to the payment of damage sustained in consequence of trespasses committed by others.

We have no common stock; our property is individual property, and we feel willing to pay our debts as other individuals do; but we are not willing to be bound for other people's debts also. The arms which were taken from us here, which we understand

to be about six hundred and thirty, besides swords and pistols, we care not so much about as we do the pay for them; only we are bound to do military duty, which we are willing to do, and which we think was sufficiently manifested by the raising of a volunteer company last Fall, at Far West, when called upon by Gen. Parks to raise troops for the frontier. * * *

In laying our case before your honorable body, we say that we are willing, and ever have been, to conform to the Constitution and laws of the United States and of this State. We ask, in common with others, the protection of the laws. We ask for the privilege guaranteed to all free citizens of the United States, and of this State, to be extended to us, that we may be permitted to settle and live where we please, and worship God according to the dictates of our conscience, without molestation. And while we ask for ourselves this privilege, we are willing all others should enjoy the same.

We now lay our case at the feet of your Legislature, and ask your honorable body to consider it, and do for us, after mature deliberation, that which your wisdom, patriotism and philanthropy may dictate.

And we, as in duty bound, will ever pray, &c.

EDWARD PARTRIDGE,
 HEBER C. KIMBALL,
 JOHN TAYLOR,
 THEODORE TURLEY,
 BRIGHAM YOUNG,
 ISAAC MORLEY,
 GEORGE W. HARRIS,
 JOHN MURDOCK,
 JOHN M. BURK.

A committee appointed by the citizens of Caldwell Co. to draft this memorial and sign it in their behalf.

FAR WEST, Caldwell Co., Mo., Dec. 10, 1838.

The petition was duly presented and read in the House of Representatives, after which followed a hot and acrimonious discussion. The final outcome was an appropriation of two thousand dollars, by the Legislature, to aid the poor of Davies and Caldwell Counties (which, by the way, was farcically and ineffectually doled out), and another appropriation of *two hundred thousand dollars*, to pay the militia mob for their services in driving the people from their homes.

On the 19th of December, 1838, the High Council of Zion met in Far West, and, among other matters, installed John Taylor and John E. Page in the Apostleship, to fill vacancies in the quorum of the Twelve. It was also determined to memorialize the General Government concerning their recent persecutions.

In the month of January following, Brigham Young inaugurated a movement which sheds enduring lustre on his name, and, indeed, upon the Twelve. It was no less an undertaking than to remove all of the poor saints out of the State.

When he broached the subject to the presiding bishop he was met with the discouraging answer, "The poor may take care of themselves, and I will take care of myself." But the prompt reply was ready and emphatic: "If you will not help them out, I will." Whereupon, at a meeting of the brethren, held Jan. 29th, 1839, as the record shows, "On motion of President Brigham Young, it was resolved that we this day enter into a covenant to stand by and assist each other to the utmost of our abilities in removing from this State, and that we will never

desert the poor who are worthy, till they shall be out of the reach of the exterminating order of General Clark, acting for and in the name of the State."

The covenant then made was as follows, with the honorable list of names then and afterwards attached, as far as they have been preserved:

We, whose names are hereunder written, do each for ourselves individually covenant to stand by and assist each other, to the utmost of our abilities, in removing from this State in compliance with the authority of the State; and we do hereby acknowledge ourselves firmly bound to the extent of all our available property, to be disposed of by a committee who shall be appointed for that purpose, for providing means for the removing of the poor and destitute who shall be considered worthy, from this country, till there shall not be one left who desires to remove from the State: with this proviso, that no individual shall be deprived of the right of the disposal of his own property for the above purpose, or of having the control of it, or so much of it as shall be necessary for the removing of his own family, and to be entitled to the overplus after the work is effected; and furthermore, said committee shall give receipts for all property, and an account of the expenditure of the same.

Signed: John Smith, James McMillan, William Huntington, Chandler Holbrook, Charles Bird, Alexander Wright, Alanson Ripley, William Taylor, Theodore Turley, John Taylor, Daniel Shearer, Reuben P. Hartwell, Shadrach Roundy, John Lowry, Jonathan H. Hale, Welcome Chapman, Elias Smith, Solomon Hancock, Brigham Young, Arza Adams, James Burnham, Henry Jacobs, Leicester Gaylor, James Carroll, Samuel Williams, David Lyons, John Miller, John Taylor, Aaron M. York,

Don Carlos Smith, Geo. A. Smith, Wm. J. Stewart, Daniel Howe, Isaac B. Chapman, James Bradin, Roswell Stephens, Jonathan Beckelshimer, Reuben Headlock, David Jones, David Holman, Wm. Fawcett, Joel Goddard, Charles N. Baldwin, Phineas R. Bird, Jesse N. Reed, Duncan McArthur, Benjamin Johnson, Allen Talley, Jonathan Hampton, James Hampton, Anson Call, Sherman A. Gilbert, Peter Dopp, James S. Holman, Samuel Rolph, Andrew Lytle, Abel Lamb, Aaron Johnson, Daniel McArthur, Heber C. Kimball, Wm. Gregory, George W. Harris, Zenas Curtis, George W. Davidson, John Reed, Harvey Strong, William R. Orton, Elizabeth Mackley, Samuel D. Tyler, Sarah Mackley, John H. Goff, Andrew More, Thomas Butterfield, Harvey Downey, Dwight Hardin, John Maba, Norville N. Head, Lucy Wheeler, Steven V. Foote, John Terpin, Jacob G. Bigler, William Earl, Eli Bagley, Zenas H. Gurley, Wm. Milam, Joseph W. Cooledge, Lorenzo Clark, Anthony Head, Wm. Allred, S. A. P. Kelsey, Wm. Van Ansdell, Moses Evord, Nathan K. Knight, Ophelia Harris, Zuba McDonald, John Thorp, Andrew Rose, Mary Goff, John S. Martin, Harvey J. More, Albert Sloan, Francis Chase, John D. Lee, Stephen Markham, Eliphas Marsh, John Outhouse, Joseph Wright, William F. Leavens, John Badger, Daniel Tyler, Levi Richards, Noah Rogers, Erastus Bingham, Stephen N. St. John, Elisha Everett, Francis Lee, John Lytle, Eli Lee, Levi Jackman, Benjamin Covey, Thomas Guyman, Michael Borkdull, Nahum Curtis, Miles Randall, Lyman Curtis, Horace Evans, Philip Ballard, David Dort, William Gould, Levi Hancock, Reuben Middleton, Edwin Whiting, Wm. Harper, Wm. Barton, Seba Joas, Elisha Smith, Chas. Butler, James Gallaher, Richard Walton, Robert Jackson, Isaac Kerron, Lemuel Merrick, Joseph Rose, James Dun, David Foote, Orrin Hartshorn, L. S. Nickerson, Nathan Hawke,

Moses Daley, Pierce Hawley, David Sessions, Thos. F. Fisher, P. G. Sessions, James Leithead, Alfred P. Childs, Alfred Lee, James Daley, Stephen Jones, Noah T. Guyman, Eleazer Harris, David Winters, Elijah B. Gaylord, John Pack, Thomas Grover, Sylvenas Hicks, Alex. Badlam, Horatio N. Kent, Phebe Kellog, Joseph W. Pierce, Albert Miner, Thomas Gates, Wm. Woodland, Squire Bozarth, Martin C. Allred, Nathan Lewis, Jedediah Owen, Philander Avery, Orrin P. Rockwell, Benjamin F. Bird, Chas. Squire, Truman Brace, Jacob Curtis, Sarah Wixom, Rachel Medfo, Lewis Zobriski, Lyman Stephens, Henry Zobriski, Roswell Evans, Morris Harris, Leonard Clark, Absolom Tidwell, Nehemiah Harmon, Alvin Winnegar, Daniel Cathcart, Samuel Winnegar, Gershom Stokes, John E. Page, Rachel Page, Levi Gifford, Barnet Cole, Edmund Durfee, Wm. Tompson, Josiah Butterfield, Nathan Cheeney, John Killian, James Sherry, John Patten, David Frampton, John Wilkins, Eliz. Pettegrew, Abram Allen, Chas. Tompson, William Felshaw.

The following from Brigham Young's journal quickly carries the action from Missouri into Illinois:

"In February, 1839, I left Missouri, with my family, leaving my landed property and also my household goods, and went to Illinois, to a little town called Atlas, Pike Co., where I tarried a few weeks, then moved to Quincy.

"I held a meeting with the brethren of the Twelve and the members of the church in Quincy, on the 17th of March, when a letter was read to the people from the committee on behalf of the saints at Far West, who were left destitute of the means to move. Though the brethren were poor, and stripped of almost everything, yet they manifested a spirit of

willingness to do their utmost; offering to sell their hats, coats and shoes, to accomplish the object. We broke bread and partook of the sacrament. At the close of the meeting fifty dollars in money was collected, and several teams were subscribed to go and bring the brethren. Among the subscribers was the widow of Warren Smith, whose husband and son had their brains blown out at the massacre of Haun's Mill. She sent her only team on this charitable mission."

But there remained unfulfilled the revelation to the Twelve, before noted, and it would seem that it had now become well-nigh impossible of fulfillment. The saints were now in banishment, and the Twelve could only return to Far West at the imminent risk of their lives. Many of the authorities of the church urged that the Lord would not require the Twelve to fulfill this revelation to the letter, but would take the will for the deed. "But," says Brigham, "I felt differently, and so did those of the quorum who were with me. I asked them, individually, what their feelings were upon the subject. They all expressed their desire to fulfill the revelation. I told them the Lord had spoken, and it was our duty to obey, and leave the event in his hands, and he would protect us."

The Twelve started. Far West was reached in safety. The mob was vigilant, but the apostles escaped notice by hiding in a grove. Early on the morning of the elect day, April 26th, they held their conference, "cut off" thirty-one persons from the church, and proceeded to the building spot of the "Lord's House," where Elder Cutter, the master

workman of the house, recommenced laying the foundation by rolling up a large stone near the south-east corner. Those of the Twelve present proceeded to ordain Wilford Woodruff and George A. Smith to the apostleship, in place of those who had fallen. They then offered up vocal prayer, each in their order, beginning with President Young, after which they sung "Adam-on-di-ahman," and took leave of the saints according to the revelation.

"Thus," says Brigham, "was this revelation fulfilled, concerning which our enemies said if all the other revelations of Joseph Smith came to pass, that one should not be fulfilled, as it had date and place to it."

But it would be impossible to chronicle all of the events of the removal of the church into Illinois. Return we, therefore, to the Prophet in prison.

CHAPTER XXII.

INCIDENTS OF THE PROPHET'S IMPRISONMENT—HIS
EPISTLE TO THE CHURCH—A PERSONAL REVE-
LATION—REBUKING THE GUARD.

During the Prophet's incarceration in Liberty jail he addressed several notable epistles to the brethren. We cannot do better than to here reproduce some of their most striking points. Under date of Dec. 16th, 1838, he says :

" * * * Know assuredly, dear brethren, that it is for the testimony of Jesus that we are in bonds and in prison. But we say unto you that we consider our condition to be better (notwithstanding our sufferings) than those who have persecuted us, and smitten us, and borne false witness against us.

* * * * *

" Dear brethren, do not think that our hearts faint, as though some strange thing had happened unto us, for we have seen and been assured of all these things beforehand, and have an assurance of a better hope than that of our persecutors. Therefore God hath made broad our shoulders for the burden. We glory in our tribulation, because we know that God is with us, that he is our friend, and that he will save our souls. * * * * * Let truth

and righteousness prevail and abound in you; and in all things be temperate; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from enmity, and hatred, and covetousness. * * * Be honest one with another, for it seemeth that some have come short of these things, and some have been uncharitable. * * * Remember that whatsoever measure you mete out to others, it shall be measured to you again."

This was his diary minute for the close of 1838: "Some time in December, Heber C. Kimball and Alanson Ripley were appointed, by the brethren in Far West, to visit us at Liberty jail as often as circumstances would permit, or occasion required, which they faithfully performed. We were sometimes visited by our friends, whose kindness and attention I shall ever remember with feelings of lively gratitude; but frequently we were not suffered to have that privilege. Our victuals were of the coarsest kind, and served up in a manner which was disgusting.

"Thus, in a land of liberty, in the town of Liberty, Clay Co., Missouri, I and my fellow-prisoners, in chains, dungeons, and jail, saw the close of 1838."

Under date of March 20th, 1839, he wrote a striking epistle from Liberty jail, from which we extract as follows: "May knowledge be multiplied unto you by the mercy of God, and may faith, and virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity, be in you and abound, that you may not be barren in anything nor unfruitful. * * * O God! where

art thou? And where is the pavillion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea, thy pure eye, behold from the eternal heavens the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries? * * Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever."

And this epistle was by no means a mere rhapsody, but filled with solid counsel upon matters then pending. In the second portion of it is the following somewhat unique view of the disposal of affairs in the courts above: " * * There seems to be a whispering that the angels of heaven who have been entrusted with the council of these matters for the last days, have taken counsel together; and among the rest of the general affairs that have to be transacted in their honorable council, they have taken cognizance of the testimony of those who were murdered at Haun's Mills, and also those who were martyred with D. W. Patten, and elsewhere, and have passed some decisions, peradventure, in favor of the saints, and those who were called to suffer without cause. These decisions will be made known in their time, and they will take into consideration all those things that offend."

And concerning the priesthood these ever timely words: " * * The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, is true; but when we undertake to cover our sins, or to gratify

our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man. * * * No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned."

And concerning the much talked about matter of oath-bound societies among the brethren at that day, witness the words of this epistle: "And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrecies. * * * Let our covenant be that of the everlasting covenant, as is contained in the holy writ, and the things that God hath revealed unto us. Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy."

At about this time Joseph received the following personal communication from the Lord:

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand; and thy people shall never be turned against thee by the testimony of traitors; and although their influence shall cast thee into trouble, and into bars and walls, thou shalt be had

in honor; and but for a small moment, and thy voice shall be more terrible, in the midst of thine enemies, than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever.

If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or sea; * * * know thou, my son, that all these things shall give thee experience, and shall be for thy good. * * *

Therefore, hold on thy way, and the priesthood shall remain with thee, for their bounds are set, they cannot pass. Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you for ever and ever.

We now see clearly that the sacrifice of the Lord's Anointed has been determined in the "councils of eternity." His days were known, and his years numbered; but they were not to be less than his times foreordained.

The Covenant of Jehovah has endured. "The ends of the earth shall inquire after thy name!" has been literally fulfilled.

From this time forward Joseph was constantly, to his disciples, foretelling his death; but they understood him not.

As an instance of his marvelous psychological power, the following incident of Joseph's imprisonment, as told by Parley P. Pratt, is worthy of reproduction:

"In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed, and

our ears and hearts had been pained while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Col. Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the Mormons while at Far West and vicinity. They even boasted of defiling by force wives, daughters, and virgins, and of shooting or dashing out the brains of men, women and children.

“I had listened till I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but had said nothing to Joseph, or anyone else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

“‘Silence! ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still. I will not live another minute and hear such language. Cease such talk, or you or I die this instant!’

“He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon. * * * He looked upon the quailing guards, whose knees smote together, and who, shrinking into a corner, begged his pardon. * * *

“I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath, in the courts of England; I have witnessed a Congress in

solemn session to give laws to nations ; I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms ; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri."

CHAPTER XXIII.

ESCAPE OF THE PROPHET—WHITMER, THOUGH IN APOSTACY, TESTIFIES TO THE ANGEL AND THE PLATES—BRIGHAM'S JOY AT MEETING JOSEPH AGAIN—A DAY OF GOD'S POWER—THE TWELVE START FOR FOREIGN LANDS—ABROAD UNDER THEIR PETER.

About this time [March, 1839], Elders Kimball and Turley made a persistent effort to obtain a writ of habeas corpus for the release of the prisoners, traveling hundreds of miles in quest of the Governor and the Supreme judges, but were defeated in the attempt.

On their return to Far West, in the forepart of April, a somewhat heated discussion took place between Elder Turley, on the one hand, and Captain Bogart, John Whitmer and others, on the other, as to the possibility of fulfilling the revelation concerning the Twelve, before alluded to, and the authenticity of the Book of Mormon was incidentally called in question, when John Whitmer, though in apostacy, affirmed the fact of the angel Moroni's appearing with the plates.

April 6th, by order of the judge under whose jurisdiction the prisoners were, they were started

under guard for Davies Co., where they arrived on the 8th, and on the 9th were put upon their trial before the Grand Jury, which, on the following day, brought in a bill of indictment against Joseph and Hyrum Smith, Lyman Wight, Alexander McRae, and Caleb Baldwin, for "Murder, Treason, Burglary, Arson and Larceny."

Having procured a change of venue, the prisoners were, on the 15th, removed to Boone Co., under a strong guard.

April 16th. "This evening," says Joseph, "our guard got intoxicated. We thought it a favorable opportunity to make our escape, knowing that the only object of our enemies was our destruction.

* * We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assassins; and inasmuch as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyranny and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation—feelings which the inhabitants of the State of Missouri were strangers to. Accordingly we took advantage of the situation of our guard, and departed. * * * We continued on our journey both by night and by day; and after suffering much fatigue and hunger I arrived in Quincy, Illinois, amidst the congratulations of my friends and the embraces of my family, whom I found as well as could be expected, considering what they had been called to endure."

Reviewing the period of his imprisonment, he

says: "I was in their hands, as a prisoner, six months; but notwithstanding their determination to destroy me, with the rest of my brethren who were with me, and although at three different times, as I was informed, we were sentenced to be shot, without the least shadow of law,—as we were not military men,—and had the time and place appointed for that purpose, yet, through the mercy of God, in answer to the prayers of the saints, I have been preserved and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love, and to whom I feel united in bonds that are stronger than death."

But self with Joseph was ever but a passing subject. With that magnanimous spirit which so characterized him, and the wondrous love which made him the Father of his people, even in his youth, his great heart turned immediately to them; and thus he expatiates on their virtues and action in the trying scenes through which they had just passed:

"The conduct of the saints, under their accumulated wrongs and sufferings, has been praiseworthy; their courage in defending their brethren from the ravages of the mobs; their attachment to the cause of truth, under circumstances the most trying and distressing which humanity can possibly endure; their love to each other; their readiness to afford assistance to me and my brethren who were confined in a dungeon; their sacrifices in leaving Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of good and virtuous men, and has secured them the favor

and approbation of Jehovah, and a name as imperishable as eternity."

Here is a passage which again foreshadows his martyrdom :

"Marvel not, then, if you are persecuted, but remember the words of the Saviour: 'The servant is not above his Lord; if they have persecuted me, they will persecute you also;' and that all the afflictions through which the saints have to pass are in fulfillment of the words of the Prophets which have spoken since the world began. We shall therefore do well to discern the signs of the times as we pass along, that the day of the Lord may not 'overtake us as a thief in the night.' Afflictions, persecutions, imprisonments, and deaths, we must expect, according to the Scriptures, which tells us that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth until their brethren should be slain as were they."

Upon the marvel that such occurrences as had recently transpired could be possible in America, he says :

"If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defence offered. But can we realize that in a land which is the cradle of liberty and equal rights, and where the voice of the conquerors who had vanquished our foes had scarcely died away upon our ears; where we frequently mingled with those who had stood amidst

‘the battle and the breeze,’ and whose arms had been nerved in the defence of their country and liberty; whose institutions are the theme of philosophers and poets, and are held up to the admiration of the whole civilized world—in the midst of all these scenes, with which we are surrounded, a persecution the most unwarrantable was commenced, and a tragedy the most dreadful was enacted, by a large portion of the inhabitants of one of those free and independent States which comprise this vast Republic.” * *

And he closes this historic paper with the following solemn appeal to the genius of the American Constitution :

“ I ask the citizens of this vast Republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans, and patriots to be broken, and their wrongs left without redress? No! I invoke the genius of our Constitution. I appeal to the patriotism of Americans, to stop this unlawful and unholy procedure, and pray that God may defend this nation from the dreadful effects of such outrages.”

Concerning his meeting with Joseph, after his escape, Brigham Young said: “ It was one of the most joyful scenes of my life to once more strike hands with the Prophet, and behold him and his companions free from the hands of their enemies. Joseph conversed with us like a man who had just escaped from a thousand oppressions, and was now free in the midst of his children.”

Joseph and the Twelve next founded Nauvoo, at a place then called Commerce, in Hancock

County, Illinois, and soon again the saints gathered together.

But the unhealthy labor of breaking new land on the banks of the Mississippi, for the founding of their city, invited pestilence. Nearly every one "was down" with fever and ague. The Prophet had the sick borne into his house and door-yard, until his place was like a hospital. At length even he succumbed to the deadly contagion, and for several days was as helpless as his disciples. He was a man of mighty faith, however, and "the spirit came upon him to arise and stay the pestilence."

"Joseph arose from his bed," narrates Brigham, "and the power of God rested upon him. He commenced in his own house and door-yard, commanding the sick, in the name of Jesus Christ, to arise and be made whole; and they were healed according to his word. He then continued to travel from house to house, and from tent to tent, upon the bank of the river, healing the sick as he went, until he arrived at the upper stone house, where he crossed the river in a boat, accompanied by several of the quorum of the Twelve, and landed in Montrose. He walked into the cabin where I was lying sick, and commanded me, in the name of Jesus Christ, to arise and be made whole. I arose and was healed, and followed him and the brethren of the Twelve into the house of Elijah Fordham, who was supposed by his family and friends to be dying. Joseph stepped to his bedside, took him by the hand, and commanded him, in the name of Jesus Christ, to arise from his bed and be made whole. His voice was as the voice of God. Brother

Fordham instantly leaped from his bed, called for his clothing, and followed us into the street. We then went into the house of Joseph B. Nobles, who lay very sick, and he was healed in the same manner! And when, by the power of God granted unto him, Joseph had healed all the sick, he recrossed the river and returned to his home. This was a day never to be forgotten."

While yet emaciated from their recent sickness, the Twelve started on a mission to England. Leaving home in September, the Apostles reached Liverpool on the 6th of April, 1840,—the anniversary of the organization of the church, just ten years before.

CHAPTER XXIV.

THE MESSIANIC TEST—IT HOLDS GOOD—THE PARALLEL EXACT—THE SPIRITUAL STRUGGLE ON THE THRESHOLD OF THE BRITISH MISSION—THE DOOR OF SALVATION OPENED — MARVELOUS ACHIEVEMENTS OF HEBER C. KIMBALL AND WILFORD WOODRUFF.

Never since the world began has any but the Christ given this astounding and supreme test of his mission :

“Go ye into all the world, and preach the gospel to every creature. * * *

“And these signs shall follow them that believe : In my name shall they cast out devils ; they shall speak with new tongues ;

“They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick and they shall recover. * *

“And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following.”

Now the point of the test of this spiritual problem of the Christ is not so much in the affirmation that whosoever believed should be saved, or whosoever believed not should be damned ; nor is it in

the command that the convert should be baptized, that he or she might enter in at the gate, but that the *signs* should follow the preaching of the gospel of the Christ, offered to *every creature*. Many religious lawgivers and reformers have risen among the nations, but none that we know with the power to say, "These signs shall follow everywhere," as a witness of the Word and the Divine Person in whose name they were wrought. Not even did Moses give this test of his mission, though he himself wrought miracles, to the confounding of the magicians of Egypt. He, at the most, could only say, "I would that *all* the Lord's people were prophets."

The apostles of Jesus were themselves surprised, at first, at the miraculous results which followed their preaching, while the multitude, seeing the works of Jesus, "Glorified God, saying, We never saw it on this fashion." Nor was it less surprising to Simon Magnus, of whom all the people of Samaria said, "This man is the great power of God."

"And when Simon saw that, through laying on of the Apostles' hands, the Holy Ghost was given, he offered them money,

"Saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost."

The fact was that Jesus held the sceptre over all spiritual empires, though he does not as yet over the empires of this earth. Even devils knew him, and obeyed the awful magic of his supreme name.

Now in this age these things of Jesus are not wonderful to the Christian world, with whom the

record of his works is accounted to be the new testament of God ; but truly may it be the crowning wonder that the supreme test of the Christ also held good in the case of Joseph the Prophet of the Latter-days.

Have we not here, then, a spiritual problem worthy the attention of the whole world? Two persons—Jesus and Joseph—have appeared, with the power to say to their apostles, “Go ye into all the world and preach the gospel to every creature. * * And *these signs* shall follow them that believe.” Two persons with divine authority *in themselves*, received from the Father, to say to their apostles, “On whomsoever ye lay your hands, he shall receive the Holy Ghost.”

True, a Simon Magnus might not receive the Holy Ghost, it having no temple in him ; or, it being mercifully withheld, lest he should sin against it, heaping damnation upon his own head ; hence said Peter : “Thy money perish with thee. * * * Thou hast neither lot nor part in the matter : for thy heart is not right in the sight of God.” So of others, according to the same law ; but with the exactitude of a science, the conditions of the law were found to be that on whomsoever their hands were laid, the signs should follow.

Thus sent Jesus his apostles forth : thus sent Joseph his apostles, to work in the name of the Christ.

In America this great spiritual problem of the age, in the name of Jesus, manifested through Joseph, was found to hold good. The test was exact. That indeed was the very cause and explanation of

all these events of Mormon history, chronicled in this Testament of the work of God in the latter days.

But will this grand spiritual problem work also in foreign lands? was the very question with which the Apostles were brought face to face at the period of the stupendous apostacy at Kirtland, which brought the quick flight from that first Stake of Zion, to be followed by the fall of Far West, the imprisonment of the Prophet, and the expulsion of the Saints from Missouri.

It will be here remembered that, at the crisis in Kirtland, Joseph said that the Lord revealed unto him that "something new" must be done to "save the church." And that something new was to send his gospel to the nations,—to show to the elders and the American saints that in all lands "these signs" should follow every creature who believed in Joseph Smith, the sent and anointed of Jesus Christ. Mark, that was the very test of that hour, for the apostate elders and apostles said not that Joseph had not *once* been a prophet—concerning which they still witnessed—but that he was at that moment a "fallen" prophet, and rejected of the Lord. Then Joseph (knowing the spirit within him, and the almighty power behind him to decide just such a controversy), one day in the temple, as we have seen, went over to Heber C. Kimball, in whom he knew the Spirit dwelt, and declared, "The Spirit whispers to me, Let my servant Heber take a mission to Great Britain, to open the door of salvation to that nation."

The Apostle Heber went, to prove that Joseph

was the Lord's Prophet, while Brigham remained behind to break the tidal wave of apostacy.

On Heber's mission the fate of the church depended. Now was the grand spiritual test to be put to *all nations* and to *every creature*,—the test which has been given only by Jesus and Joseph. Will it fail? Ah! that is the problem, even to this day,—one which millions, in the near future, are going to prove for themselves! The answer which Heber sent back across the waters, in that day, was,

“Glory to God, Joseph! The Lord is with us among the nations abroad!”

Having been absent in Great Britain about a year, Heber, and Orson Hyde, returned, with glorious news of the salvation, and the signs, and the Holy Ghost, which followed their testimony in foreign lands; but so overwhelming has been the flood of events, in the expulsion of the saints from Missouri,—which Heber returned barely in time to help them through,—that the force of his mission abroad, as a grand test of the Latter-day dispensation of the Christ, has not hitherto been emphasized.

It would be neither proper nor possible to incorporate the history of the British mission in this personal book of the Prophet, but it may be observed, however, in passing, that the missionary work of the Latter-day Apostles abroad, for the first fourteen years, is equally marvelous with that of the early apostles to the Gentiles. This was especially illustrated in the missions of Heber C. Kimball to Great Britain, in 1837, and Wilford Woodruff, in 1840.

But at the very threshold of the British mission

we have something of the view in point too important to be passed over, although perhaps never before presented in that connection. The spiritual powers were, at the very outset, so wondrously manifested as, from that time forward, to form one of the principal chapters of the spiritual marvels of the Latter-day church. Let us now view the incident in the light of the test of Joseph's mission, upon Jesus' promise,—“In my name they shall cast out devils;” and “These signs shall follow them that believe.” See the two powers in direct warfare on the arrival of the Apostles in Great Britain. Here is the record from Heber's journal :

“About daybreak, Sunday, July 30th [1837], Elder Isaac Russell came up to the third loft, where Elder Hyde and myself were sleeping, and called upon us to pray for him, that he might be delivered from the evil spirits that were tormenting him to such a degree that he felt he could not live long unless he obtained relief. We laid hands on him, I being mouth, and prayed that the Lord would have mercy upon him and rebuke the devil. While thus engaged I was struck with great force by some invisible power, and fell senseless upon the floor; and the first thing I recollected was being supported by elders Hyde and Russell, who were praying for me. They then laid me on the bed, but my agony was so great I arose, bowed on my knees and prayed.

“I then sat upon the bed, and could distinctly see the evil spirits who foamed and gnashed their teeth upon us. We gazed upon them about an hour and a half. We were not looking towards the window, but towards the wall; space appeared before us, and

was the Lord's Prophet, while Brigham remained behind to break the tidal wave of apostacy.

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“I then sat upon the bed, and could distinctly see the evil spirits who foamed and gnashed their teeth upon us. We gazed upon them about an hour and a half. We were not looking towards the window, but towards the wall; space appeared before us, and

we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came towards us like armies rushing to battle; they appeared to be men of full stature, possessing every uncomely form and appearance of men in the flesh, mangled and deformed, who were angry and desperate, and I shall never forget the vindictive malignity depicted on their countenances, and any attempt to paint the scene which then presented itself, or portray the malice and enmity depicted in their countenances, would be vain. I perspired excessively, and my clothes were as wet as if I had been taken out of the river.

“Although I felt exquisite pain, and was in the greatest distress for some time, and cannot even look back on the scene without feelings of horror, yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them and blessed us exceedingly that day, and I had the pleasure of baptizing nine.”

Then came victory to the Apostles in Great Britain. Whole villages were converted at a sweep, “by the power of God,” and not by the wisdom of man, of the former of which Heber had much. See the following instances from his journal:

“Having mentioned my determination of going to Chatburn to several of my brethren, they endeavored to dissuade me from going, informing me that there could be no prospect of success whatever, as several ministers of different denominations had

endeavored in vain to raise churches in these places.

This did not discourage me in the least. I went in the name of Jesus Christ. My testimony was accompanied by the Spirit of the Lord, and was received with joy; and these people, who were represented as being so hard and obdurate, were melted down into tenderness and love, and the effect seemed to be general.

“I told them that being a servant of the Lord Jesus Christ, I stood ready at all times to administer the ordinances of the gospel. At the close of my discourse I felt some one pulling my coat, and turning round I was accosted with, ‘Master! Master! please will you baptize me?’ ‘and me,’ ‘and me,’ exclaimed more than a dozen voices. Accordingly I went down into the water and baptized twenty-five. The next morning I returned to Downham, where I had preached the evening previous to preaching in Chatburn, and baptized between twenty and thirty in the course of the day.”

The wonders, in detail, of the rise of the British mission may be found in the Life of Heber C. Kimball; suffice now the close of this view of the multitudes converted by the power of God and the signs following the believer, in, if possible, the still more striking apostolic example of Wilford Woodruff, on the mission of 1840. He says:

“According to the directions of the Spirit, on the 3d [March, 1840,] I went to Herefordshire, and called upon John Benbow at Castlefroom. I found a people prepared for the gospel. I preached twice at his house. On the 6th I baptized six persons,

including John Benbow and wife. I here found a society called 'United Brethren,' numbering about six hundred members and about fifty preachers. Thomas Kington was the presiding elder. They came from all quarters to hear me preach, and believed my testimony, and I preached and baptized daily. The ministers of the Church of England sent three clerks to see what I was doing, and I baptized them. One constable came to arrest me for preaching, and I baptized him. In about thirty days I baptized one hundred and sixty, forty-eight of whom were preachers of the United Brethren, including their presiding elder."

This is the simple record of the Apostle, without a single dramatic touch. The barest description of the case is no less than this: One day while in Staffordshire, where he is preaching and baptizing, the word of the Lord comes to his apostle Wilford, saying, "Up and get ye whithersoever the Lord shall lead you, for he hath a great work for you elsewhere. Turn neither to the right hand nor to the left, by the way, but go as my spirit shall lead you." So the Apostle started, "led by the Spirit."

Into Herefordshire he travels on foot; From's Hill is reached, and there is the farm-house of John Benbow, a respectable English farmer. To that house the Spirit leads him, he knowing absolutely nothing of its inmates. Prompted by the Spirit, the Apostle knocks at the farmer's door. He is admitted. He tells his mission and bears his testimony. The household receive it. The Apostle forthwith preaches the gospel in that house, to the

villagers, who gather to hear the strange tidings. Soon the Rev. Thomas Kington, Superintendent Minister of the Froom's Hill circuit of United Brethren, hears and obeys the gospel; and then the Spirit runs through all the regions round, and is glorified.

In six months he has baptized over one thousand members, sweeping into his church the entire circuit of the United Brethren, with over fifty of their local and traveling ministers, with their chapels, and in twelve months the Apostle has raised up three conferences.

One instance of this marvelous missionary work is especially worth telling. Two ministers from a neighboring village, attracted by the strange rumors in circulation, came in a gig to the house where the Apostle is abiding. He has gone to baptize some converts. The ministers follow in their gig, and find him by the wayside, when they accost him. He there by the way preaches the gospel to them; applies the language of Philip to the eunuch; bids them down into the water. They obey the Apostle, and go their way rejoicing.

And this is the ministry of an Apostle in our day; an Apostle "led by the Spirit."

The promise of the Christ was thus well tested in the early rise of the Latter-day work in England.

"These signs shall follow them that believe!"

Joseph, of America, was a prophet indeed. Yet "who hath believed our report? And to whom is the arm of the Lord revealed? For behold he shall grow up before him as a tender plant, and as

a root out of a dry ground ; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men ; a man of sorrows, and acquainted with grief ; and we hid as it were our faces from him ; he was despised, and we esteemed him not."

CHAPTER XXV.

JOSEPH CARRIES THE CASE OF HIS PEOPLE TO WASHINGTON—AN INCIDENT BY THE WAY—HIS REPORT HOME—BEFORE A CONGRESSIONAL COMMITTEE—INCIDENTS OF THE RETURN JOURNEY—A STRANGE MISSION—CORRESPONDENCE WITH MR. BENNETT—DEATH AND FUNERAL OBSEQUIES OF JOSEPH'S FATHER.

Return we now to Nauvoo and the Prophet.

Resolving to lay the case of the Missouri persecutions before Congress, Joseph, accompanied by Sidney Rigdon, Elias Higbee, and O. P. Rockwell, on the 29th of October, 1839, left Nauvoo.

A deed by the way for a moment bid fair to make Joseph a hero before Congress. But the Prophet reveals himself, and Elijah's mantle is not comely to the eyes of modern Congressmen. He relates:

“While on the mountains some distance from Washington, our coachman stepped into a public house to take his grog, when the horses took fright and ran down the hill at full speed. I persuaded my fellow-travelers to be quiet and retain their seats, but had to hold one woman to prevent her throwing her infant out of the coach. The passengers were exceedingly agitated, but I used every persuasion

to calm their feelings, and opening the door I secured my hold on the side of the coach the best way I could, and succeeded in placing myself in the coachman's seat and reining up the horses, after they had run some two or three miles, and neither coach, horses, nor passengers received any injury. My course was spoken of in the highest terms of commendation, as being one of the most daring and heroic deeds, and no language could express the gratitude of the passengers when they found themselves safe and the horses quiet. There were some members of Congress with us, who proposed naming the incident to that body, believing they would reward such conduct by some public act; but on inquiring my name, to mention as the author of their safety, and finding it to be Joseph Smith, the 'Mormon Prophet,' as they called it, I heard no more of their praise, gratitude, or reward."

Arriving in Washington November 28th, Joseph proceeded to the White House without delay to lay his cause before the President. In his home report he takes the following humorous view of His Excellency, Mr. Van Buren:

"Now we shall endeavor to express our feelings and views concerning the President, as we have been eye-witnesses of his majesty. He is a small man, sandy complexion, and ordinary features, with frowning brow and considerable body, but not well proportioned as to his arms and legs, and, to use his own words, is 'quite fat.' On the whole we think he is without body or parts, as no one part seems to be proportioned to another; therefore, instead of saying body and parts, we say body and part, or

partyism if you please to call it. And in fine, to come directly to the point, he is so much a fop or a fool (for he judged our cause before he knew it), we could find no place to put truth into him."

Early in December the Illinois Congressional delegation met in a committee room of the Capitol, and listened to an argument by Joseph as to the constitutionality of indemnity to the brethren by the General Government, for the oppressive acts of the State of Missouri. The outcome of the meeting was a memorial and petition to Congress, setting forth the facts of the case.

Having accomplished all that could be done at that time, Joseph made a trip northward, stopping several days at Philadelphia, Pa., and at Monmouth, N. J. Returning to Washington about February 1st, he resumed his efforts in that city. Of a sermon there delivered by him, a member of Congress thus writes:

"I went last evening to hear 'Joe Smith,' the celebrated Mormon, expound his doctrine. I, with several others, had a desire to understand his tenets as explained by himself. He is not an educated man, but he is a plain, sensible, strong-minded man. Everything he says is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what the ladies would call a very good looking man. In his garb there are no peculiarities, his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read. * * Throughout his whole address he displayed strongly

a spirit of charity and forbearance. The Mormon Bible, he said, was communicated to him direct from heaven. If there was such a thing on earth as the author of it, then he (Smith) was the author; but the idea that he wished to impress was, that he had penned it as dictated by God."

Of his final interviews with President Van Buren and John C. Calhoun, Joseph says:

"During my stay I had an interview with Martin Van Buren, the President, who treated me very insolently, and it was with great reluctance he listened to our message, which when he had heard, he said, 'Gentlemen, your cause is just, but I can do nothing for you;' and 'If I take up for you, I shall lose the vote of Missouri.' His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. * * I also had an interview with Mr. John C. Calhoun, whose conduct towards me very ill became his station. I became satisfied there was little use for me to tarry to press the just claims of the saints on the protection of the President or Congress, and staid but a few days, taking passage on the railroad and stages back to Dayton, Ohio."

About this time the Prophet sent Apostle Orson Hyde on a mission to Jerusalem, as a sign of the near approach of Messiah. This arduous work he cheerfully undertook, leaving Nauvoo on the 15th of April, 1840.

In a letter from Joseph to a gentleman by the name of John C. Bennett, we obtain the following glimpse of Nauvoo at that time,—August 8th, 1840:

“The number of inhabitants is nearly three thousand, and is fast increasing. If we are suffered to remain, there is every prospect of its becoming one of the largest cities on the river, if not in the western world. Numbers have moved in from the seaboard, and a few from the islands of the sea.

“It is our intention to commence the erection of some public buildings next Spring. We have purchased twenty thousand acres of land in the Iowa Territory opposite this place, which is fast filling up with our people. I desire all the saints, as well as all lovers of truth and correct principles, to come to this place as fast as possible, or their circumstances will permit, and endeavor, by energy of action and concentration of talent, to effect those objects that are so dear to us. Therefore my general invitation is, ‘Let all that will, come,’ and partake of the poverty of Nauvoo freely.”

On the 14th of September, 1840, occurred the death of Joseph Smith, sen., father of the Prophet, and Patriarch of the Church. Of him it may truly be observed that he was esteemed by the saints as the Abraham of the dispensation. Joseph says: “He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received. He was baptized April 6th, 1830.” And concerning the immediate cause of his death, he continues: “After I and my brother Hyrum were thrown into the Missouri jails by the mob, he fled from under the exterminating order of Gov. Boggs, and made his escape in midwinter to Quincy, Illinois, whence he removed to Commerce in 1839. The exposures

he suffered brought on consumption, of which he died."

From the funeral discourse, by Elder Robert B. Tompson, we extract as follows :

"If ever there was an event calculated to raise feelings of sorrow in the human breast, and cause us to drop the sympathetic tear, it certainly is the present, for truly we can say with the king of Israel, 'A prince and a great man has fallen in Israel.' A man endeared to us by every feeling calculated to entwine around and adhere to the human heart.
* * * The life of our departed father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient prophets who once dwelt on this continent as the father of him whom the Lord had promised to raise up in the last days to lead his people Israel. * * * The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing. All the circumstances connected with his death were calculated to lead the mind back to the time when an Abraham, an Isaac, and a Jacob bid adieu to mortality and entered into rest."

CHAPTER XXVI.

HISTORICAL LANDMARKS—CHARTER OF NAUVOO—
THE LEGION—DOUGLASS' CERTIFICATE—FIRST
CITY ELECTION—FIRST CITY COUNCIL, ETC.—A
UNIQUE BILL—JOSEPH'S MILITARY COMMISSION
—GENERAL ORDER NO. I—THE AMERICAN MO-
HAMET.

Now rose Nauvoo—the beautiful—to the glory
of the second Zion of the saints.

[Says the record, under date of December 16th,
1840: "This day the charters of the 'city of Nauvoo,'
the 'Nauvoo Legion,' and the 'University of the
city of Nauvoo,' were signed by the Governor, hav-
ing previously passed the House and Senate."]

This charter was voluminous in detail and specific
in its provisions, according to the inhabitants of
Nauvoo all rights and privileges then pertaining to
other cities in Illinois. In section twenty-five of the
act of incorporation is the specific charter of the
afterwards famous "Legion." It is as follows:

"Sec. 25. The City Council may organize the in-
habitants of said city, subject to military duty, into
a body of independent military men, to be called
the 'Nauvoo Legion,' the court martial of which
shall be composed of the commissioned officers of

said Legion, and constitute the law-making department, with full powers and authority to make, ordain, establish, and execute all such laws and ordinances as may be considered necessary for the benefit, government and regulation of said Legion; provided said court martial shall pass no law or act repugnant to, or inconsistent with, the Constitution of the United States, or of this State; and provided also that the officers of the Legion shall be commissioned by the Governor of the State. The said Legion shall perform the same amount of military duty as is now or may be hereafter required of the regular militia of the State, and shall be at the disposal of the Mayor in executing the laws and ordinances of the city corporation and the laws of the State, and at the disposal of the Governor for the public defence and the execution of the laws of the State or of the United States, and shall be entitled to their proportion of the public arms; and provided also that said Legion shall be exempt from all other military duty."

The charter was duly attested by Stephen A. Douglass, then Secretary of State; and thus may be said to have commenced the singular relationship of Douglass with the Mormons, which resulted in his being made a Senator of the United States by the potent unity of their votes.

(The Prophet, commenting upon the charter, says: "The city charter of Nauvoo is of my own plan and device. I concocted it for the salvation of the church, and on principles so broad that every honest man might dwell secure under its protective influence without distinction of sect or party.")

On February 1st, 1841, occurred the first municipal election in Nauvoo, when the following persons were elected by majorities ranging from 330 to 337 votes: Mayor, John C. Bennett; Aldermen, Wm. Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney; Councilors, Joseph Smith, Hyrum Smith, Sidney Rigdon, Charles C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Greene, Vinson Knight.

Two days previously Joseph had been elected sole trustee for the church. This being an act creating said office, the purview of its functions are doubtless exactly set forth in Joseph's notice of such election to the County Recorder of Hancock County, which states:

"At a meeting of the church of Jesus Christ of Latter-day Saints, at this place [Nauvoo], on Saturday, the 30th day of January, A. D. 1841, I was elected sole Trustee for said church, to hold my office during life (my successors to be the First Presidency of said church), and vested with plenary powers, as sole Trustee in Trust for the church of Jesus Christ of Latter-day Saints, to receive, acquire, manage or convey property, real, personal, or mixed, for the sole use and benefit of said Church, agreeably to the provisions of an act entitled, 'An Act concerning Religious Societies,' approved Feb. 6th, 1835."

On Wednesday, February 3d, the City Council of Nauvoo organized, and their first public act thereafter was the passage of the following generously worded resolution, which was framed and presented by Joseph:

"Resolved by the City Council of Nauvoo, that the unfeigned thanks of this community be respectfully tendered to the Governor, Council of Revision, and Legislature of the State of Illinois, as a feeble testimonial of their respect and esteem for noble, high-minded, and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred, and that the citizens of Quincy be held in everlasting remembrance for their unparalleled liberality and marked kindness to our people, when in their greatest state of suffering and want."

An ordinance organizing the Nauvoo Legion was passed the same day, and on the following day a court martial of the officers of the State Militia within the city of Nauvoo elected Joseph Lieutenant-General of the Legion.

On Saturday, March 1st, the Prophet secured the passage of the following unique bill, drafted by himself, and entitled, "An ordinance in relation to Religious Societies:"

Sec. 1. Be it ordained by the City Council of the City of Nauvoo that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration, and equal privileges in this city; and should any person be guilty of ridiculing and abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this city, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court.

"Sec. 2. It is hereby made the duty of all municipal officers to notice and report to the Mayor any breach or violation of this or any other ordinance of this city, that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with or without process."

Here is Joseph's military commission :

*Thomas Carlin, Governor of the State of Illinois, to
all to whom these presents shall come: Greeting:*

Know ye that Joseph Smith, having been duly elected to the office of Lieutenant-General, Nauvoo Legion, of the Militia of the State of Illinois, I, Thomas Carlin, Gov. of said State, do commission him Lieutenant-General of the Nauvoo Legion, to take rank from the 5th day of Feb., 1841. He is, therefore, carefully and dilligently to discharge the duties of said office, by doing and performing all manner of things thereunto belonging; and I do strictly require all officers and soldiers under his command to be obedient to his orders; and he is to obey such orders and directions as he shall receive, from time to time, from the commander-in-chief, or his superior officer.

In testimony whereof I have hereunto set my hand, and caused the great seal of State to be hereunto affixed. Done at Springfield, this 10th day of March, in the year of our Lord one thousand eight hundred and forty-one, and of the independence of the United States the sixty-fifth.

LYMAN TRUMBULL,

Sec'y of State.

(L. S.)

By the Governor,

THOMAS CARLIN.

It will be observed by the curious that this commission bears the signature of the since famous Lyman Trumbull. Indeed, it is not a little singular how many of the nation's most illustrious men have been, in just such examples, connected with the history of the Mormons. Douglas, however, was the man who figured most prominently during the lifetime of the Prophet.

The following first general order to the Legion, issued by its Lieut.-General, embodying an opinion of Judge Douglas, is too valuable a unique of history to be omitted:

HEADQUARTERS NAUVOO LEGION, }
City of Nauvoo, Illinois, May 4, 1841. }

GENERAL ORDERS:

Pursuant to an act of the Court Martial, the troops attached or belonging to the Legion will parade at the place of general rendezvous, in the City of Nauvoo, for drill, review, and inspection, on Saturday, the 3d day of July, at half-past nine o'clock, a. m., armed and equipped according to law. At ten o'clock the line will be formed, and the general officers conducted to their posts, under a fire of artillery. The commandants of the 1st and 2d companies, 2d battalion, 1st regiment, 2d cohort, are directed to enroll every man residing within the bounds of their respective commands, and not attached to any other company of the Legion, between the ages of 18 and 45 years, and notify them of their attachment to the service, and their legal liabilities.

As will be seen by the following legal opinion of Judge Douglas, of the Supreme Court of the State of Illinois, than whom no man stands more deservedly high in the public estimation as an able and profound jurist, politician, and statesman, the officers

and privates belonging to the Legion are exempt from all military duty not required by the legally constituted authorities thereof. They are, therefore, expressly inhibited from performing any military services not ordered by the general officers or directed by the court martial:

CITY OF NAUVOO, ILLINOIS, May 3, 1841.

GENERAL BENNETT.

DEAR SIR:—In reply to your request, I have examined so much of the Nauvoo City Charter and Legislative Acts as relate to the Nauvoo Legion, and am clearly of opinion that any citizen of Hancock County, who may attach himself to the Nauvoo Legion, has all the privileges which appertain to that independent military body, and is exempt from all other military duty, as provided in the 25th section of the City Charter, and cannot, therefore, be fined by any military or civil court for neglecting or refusing to parade with any other military body, or under the command of any officers who are not attached to said Legion. The language of the laws, upon this subject, is so plain and specific as to admit of no doubt as to its true meaning and intent. I do not consider it necessary, therefore, to enter into an argument to prove a position which is evident from an inspection of the laws themselves.

I am, very respectfully, your friend,
S. A. DOUGLAS.

The Legion is not, as has been falsely represented by its enemies, exclusively a Mormon military association, but a body of citizen soldiers, organized (without regard to political preferences or religious sentiments) for the public defence, the general good, and the preservation of law and order—to save the innocent, unoffending citizen from the iron grasp of the oppressor, and perpetuate and sustain our free institutions against misrule, anarchy, and mob violence. No other views are entertained or tolerated.

* * * The militia companies of Hancock Co., and citizens generally, are respectfully invited to unite with the Legion, and partake of its privileges.

* * * The officers and troops of the Legion are directed to treat with proper respect and decorum all other officers and troops in the service of this State, or of the United States.

Officers are ordered to treat their troops with marked respect; and while they discharge their

duties with promptitude and boldness as *officers*, they must not forget or neglect to observe the requisites of *gentlemen*. * * *

JOSEPH SMITH,
Lieut.-General.

But the State of Missouri was not satisfied to leave the Prophet and saints in peace in the asylum of Illinois, which State at that period granted them generous refuge. Here is the beginning of the new record of persecution, which was at last fated to close with the martyrdom, when a Governor (Ford) came into power too ready to assist Missouri, and when the people of the hitherto friendly State also grew jealous of the rising power of the Mormons.

Under date of June 4th, 1841, says Joseph, "I called on Governor Carlin at his residence in Quincy. During my visit with the Governor I was treated with the greatest kindness and respect; nothing was said about any requisition having come from the Governor of Missouri for my arrest. In a very few hours after I had left the Governor's residence, he sent Thomas King, Sheriff of Adams Co., Thomas Jasper, a constable of Quincy, and some others, as a posse, with an officer from Missouri, to arrest me and deliver me up to the authorities of Missouri."

But Joseph obtained a writ of *habeas corpus*, and, on a hearing before Judge Douglas, was discharged. His counsel on that occasion drew so vivid a picture of the persecutions and sufferings of the saints as to draw tears from many present, including Judge Douglas himself. "Great God!" said his counsel,

O. H. Browning, in closing, "have I not seen it? Yes; my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who had traveled hundreds of miles barefoot through frost and snow, to seek a refuge from their savage pursuers. 'Twas a scene of horror sufficient to enlist sympathy from an adamant heart. And shall this unfortunate man, whom their fury has seen proper to sacrifice, be driven into such a savage land, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my last breath in defence of an oppressed American citizen."

Joseph now began to be spoken of by the "enemy" as a military prophet, and all sorts of reports as to his intentions of conquest flew through the land. Hence from this time to his death the journals, at home and abroad, styled him the "American Mohamet."

The reader, by this time, will appreciate that the life of this wonderful man is something more than a mere record of historic events. There is in it a marvelous subject and a personality making it to be a divine drama such as the ages have scarcely, if ever, witnessed before. Therefore let us leave for a while the merely historic thread to take a more comprehensive view of this "drama of the Gods," embodied in him and his wondrous subject and themes, and centering around him—as an archangel from the skies, come down to execute on earth the will and purposes of the heavens!

CHAPTER XXVII.

BOOK OF ABRAHAM—THE HOSTS OF HEAVEN—PRE-
EXISTENCE—ELECTION—IDENTITY OF MICHAEL
AND ADAM—MEANING AND OBJECT OF THE FALL
—CONSISTENCY OF THE CHRIST EXAMPLE—THE
MESSIANIC WAVE—ENOCH—THE BUILDERS OF
ZION—THE OFFICE OF ISRAEL—ISRAEL'S FALL—
THE STAR OF BETHLEHEM MOVES WESTWARD.

In uncovering something of the vast structure of Mormon theology, we cannot do better than to first introduce the subject matter of the "Book of Abraham," that book being as closely identified with Joseph, as its inspired translator, as is the Book of Mormon.

In this book Abraham, speaking, says : " Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among these there were many of the noble and great ones ; and God saw these souls that they were good, and he stood in the midst of them, and he said these I will make my rulers ; for he stood among those that were spirits, and he saw that they were good ; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was

like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate, shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever.

“And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first.”

Thus, according to Joseph's finding, the genesis of the gods was before the genesis of man, and the hosts of heaven were numbered before the Lord—the great Father of all—ere the children of earth had a mortal record.

And thus, in the exalted vision of Mormon theology, have we a pre-existing domain, with God as the Father of all spirits; and Jesus, or the Christ, is with the Father in his works of creation and redemption.

And Abraham is also with the Father, from before the foundation of the world. He is of the same order of spirits as Jesus. Christ is chief in the works of the Father, but there are many noble ones with him in the great brotherhood which bears his name. They are the church of the First Born.

To affirm that Christ is Saviour for the whole

race of Adam,—the “Great High Priest of our profession,”—the Word by which all things were created, and yet say that his ministry and brotherhood commenced only eighteen hundred years ago, is sheerly playing with divine conceptions. True, that is the view of modern theologians, but it is cramped and narrow nevertheless. The heathen religions, and Grecian mythology, were far richer in this regard than is Christian theology as expounded by the average divine.

But the revelations of Joseph discover to us the economy of the heavens in an everlasting sweep, and make consistent the idea of an everlasting gospel.

From the Book of Abraham may be seen that the gods—not one, but many—created the heavens and the earth, and that their works are endless.

“Behold I lay in Zion a chief corner-stone,” has thus given to it a far more exalted masonic meaning than that given it by Christian theologians, or even by that worthy Masonic order, which, down through the ages, has, better than churches, preserved among men the divine mysteries.

On earth the chief corner-stone was rejected, but not so in heaven: “And the Lord said, I will send the first.”

And this grand celestial view is also brought home to the interest of the race in the person of Abraham, the father of the faithful: “And he said, these will I make my rulers; * * and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born.”

Here, then, have we not only the idea of pre-

existence, but the very spirit and philosophy of the true doctrine of election.

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

He chose Adam to be the Patriarch of the whole human family. He chose Seth, Enoch, Noah, and Melchisedek. He chose Abraham to be the Father of the Faithful, Isaac to be the elect son, Jacob to be the Patriarch of the Twelve Tribes of Israel, Moses to be the Leader of Israel, David to be a king, from whom Messiah was to come. He chose Jesus to come in the "meridian of time," and be the sacrifice, but in the last days to come again as the King of Glory; with him his apostles, and, in the consummation, *all* his holy angels. And finally he has chosen Joseph Smith to prepare the way for that consummation.

The scientist will see as much truth in the declaration of the pre-existence of universal man as in the pre-existence of Christ. Indeed, the universal declaration gives force and consistency to the special assertion. Philosophic exactness requires us to say, at least, that if Jesus had a pre-existence with the Father, then has all mankind a pre-existing record.

What a lifting up of the race is this! And yet it doth not detract one jot or tittle from the glory and dignity of Christ. By this revealing of the Mormon Prophet the view of God and his children has been truly exalted, and the infinite sweep of existence has been laid bare beyond the reach of the most poetic conception.

Standing on Mar's Hill, declaring unto the Athe-

nians the Unknown God, Paul thus reasons : " As certain also of your poets have said, For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device."

But Jesus most affirmed the Fatherhood of God ; and the relationship which existed between himself and his Father he affirmed of his disciples also :

" And now, O Father, glorify me with thine own self, with the glory which I had with thee before the world was.

" I have manifested thy name unto the men which thou gavest me out of the world ; thine they were, and thou gavest them me ; and they have kept thy word. * * *

" I pray for them : I pray not for the world ; but for them which thou hast given me ; for they are thine. * * *

" They are not of the world, even as I am not of the world."

In plain Mormon wording, Jesus had come down from his exalted estate, sent by the Father, and his disciples also came down to work out, with him, the redemption of the world. He the master, they the apostles of his ministry to all nations.

And that ministry is not only of the days of his flesh, but from before the foundation of the world to the end of time. It is the ministry of ages in his spirit estate, the ministry of his days in the flesh, the ministry of his resurrection. And the brotherhood of which he is chief has been with him, is with him,

and will be with him, from the beginning to the end of his divine work.

As revealed to Joseph it is written in the Books of the Ancients that Michael, the great Archangel, was the first of the sons of God who came down to earth.

This was Adam. On earth, man; in the home of his spirit, an archangel. He was one of the spirits of whom Abraham has spoken, in whose midst the Father stood and said, "These will I make my rulers!"

Adam came down to be the father of a world; hence the command to him and his consort, "Be fruitful, and multiply and replenish the earth, and subdue it."

And by the Prophet's finding a new significance is given to "the fall" of Adam, in that it was to accomplish the great purposes of the Father in bringing forth a race of mortals. Lehi, the Patriarch of the Book of Mormon, in explaining this mystery to his sons, says:

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the state in which they were after they were created; and they must have remained forever, and had no end. And they would have had no children; wherefore they would have remained in a state of innocence; having no joy, for they knew no misery; doing no

good, for they knew no sin. But, behold, all things have been done in the wisdom of him who knoweth all things. And Adam fell that men might be; and men are that they might have joy."

This is the clearest exposition of the object of "the fall," on record.

Then commenced the preaching of the gospel of redemption through Christ. This was by the administration of angels and the Holy Ghost.

Witness the word of the Lord to Moses, as revealed by Joseph: "And Adam called upon the name of the Lord, and Eve also, his wife, and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence. And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spake, saying, this thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son for evermore.

"And in that day the Holy Ghost fell upon Adam, which bore record of the Father, and the Son, saying, I am Jesus Christ from the beginning, henceforth and forever, that as thou hast fallen thou

mayest be redeemed; and all mankind, even as many as will.

“And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth: Blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

“And Eve, his wife, heard all these things and was glad, saying, were it not for our transgression we should never have had seed, and should never have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

“And Adam and Eve blessed the name of God; and they made all things known unto their sons and their daughters.”

Strange as this revelation of Christ at the beginning of the world may seem to theologians educated in the belief that his revelation began with the days of his flesh, there is in it a broad and forceful consistency. Far stranger would it have been if he, being with the Father from before the foundation of the world, for thousands of years gave no sign of his mission and destiny.

Verily the coming of Christ is the “glad tidings” of great joy to “all mankind,”—as much to the ancients as to us.

Adam, our great mortal Father, was the first who heard those glad tidings. And all of it he had known before; but, in the *altered circumstance* and *method of condition* incident to his entabernacling in flesh, the memory of it had been obliterated.

Continuing from the Book of Enoch, as revealed to Joseph: “And it came to pass when the Lord

had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water: and thus was he baptized. And the spirit of God descended upon him; and thus was he born of the spirit, and he became quickened in the inner man. And he heard a voice out of heaven, saying, Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and for ever. And thou art after the order of Him who was without beginning of days or end of years, from all eternity. Behold thou art one in me, a son of God; and thus may all become my sons. Amen."

It will be observed that here we have one of the very first revelations that came from heaven to earth, and that it was given personally by the Father to Adam, his son.

Let no one condemn this as a plagiarism from the parallel incident in Judea. There is in it an infinitely broader and deeper significance. Mark that parallel:

"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

"But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus, answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him:

“And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.”

In the light of Joseph's exposition this has a new, yet an eternal, meaning: Jesus was himself obeying the “Everlasting Gospel.” Like as Solomon would observe the order of his own temple, so Jesus now observed the order of the eternal plan of which he was the master teacher. Therefore he said:

“Suffer it to be so now: for thus it becometh us to fulfill all righteousness.”

And what a grand significance has Joseph brought to view in giving such an example at the beginning of the world.

'Tis the selfsame divine method and sign made manifest in the two illustrious beings, who are become as two Adams, by having taken on the Adamic, or fleshy, condition.

Paul is very suggestive here:

“For as in Adam all die, even so in Christ shall all be made alive. * * *

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.” * * *

And the closing of Adam's mortal life, as revealed through Joseph, is also in point:

“Three years previous to the death of Adam [vide Book of Enoch] he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah,

who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman, and there bestowed upon them his last blessing.

“And the Lord appeared unto them and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.

“And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them forever.

“And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.”

Thus, in his perfect system, Joseph has revealed the Messiah in the beginning; first in the aspect of a Redeemer, next as the coming King of Zion and Lord of Righteousness. And thus is he made to be the hope of the world, even in the morning of man.

In after ages it was written: “God so loved the world that he gave his Only Begotten [of the flesh] Son, that whosoever believed on him might not perish, but have everlasting life.”

Thus at the beginning: thus before the world was: thus “the Lamb slain from before the foundation of the world.”

Thus was the world begun in and through the infinite love of the Father. Thus, so to speak, have we been wafted earthward on the Messianic wave of heaven; and notwithstanding we have sailed far out from the Father's presence, on the ocean of time

and temptation, that Messianic wave will gather us back to his bosom when earth shall have performed the cycle of her probation.

After Adam the greatest advocate of righteousness, in the first dispensation of the world, was Enoch.

And "Enoch," says Joseph, "was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five when Adam blessed him."

Enoch not only taught his people the gospel of the coming Messiah, but he was himself especially endowed and anointed with the Messianic Spirit. Indeed, among all the ancients to the coming of Christ, Enoch and Melchisedek seem most to have represented that spirit and mission among men.

Therefore the Lord gave unto Enoch the power to build up Zion.

Now the building up of Zion is Messiah's own work, for is it not written, "When the Lord shall build up Zion he shall appear in his glory." They only can build up Zion who are most like their Christ.

"And he (Enoch)," says Joseph, "saw the Lord and walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated."

By revelation through Joseph the history of the patriarchal ages is thus continued :

“And it came to pass that Noah and his sons hearkened unto the Lord and gave heed, and they were called the Sons of God. * * *

“And the Lord ordained Noah after His order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch.”

But in process of time the sons of Noah departed from the way of the Lord, and took unto themselves wives from the “daughters of men.”

Then came the flood.

But the sacred theme is best developed in the history of the Patriarchs themselves.

Instance the case of Abraham at the time of the destruction of Sodom and Gomorrah :

“And the Lord said, Shall I hide from Abraham the thing which I do ;

“Seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him ?

“For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him.”

This is certainly an indication of the election and predestination of certain spirits whom God “fore-knew,” with a very clear intimation that Abraham would teach his children the divine mysteries, of which that concerning the Christ was chief. At least the wondrous subject was communicated to such of his descendants as Isaac, Jacob and Joseph.

And thus was the knowledge of Messiah handed down among the Patriarchs and Prophets.

Moreover, what was the offering up of Isaac but a type of the offering up of Christ? Abraham understood it; therefore was he willing to obey the awful sign of his order.

But Jehovah, though he tried Abraham, only intended it as the sign of the sacrifice, and the type of the Christ.

It was not till then that the covenant was sealed with the oath of God.

And the angel of the Lord called unto Abraham out of heaven the second time,

“And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son,

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand upon the sea shore. * * And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

In a former chapter was given a view of the rise of Israel's nationality; but there is a subject in the chosen people even more important to the race than the rise of Israel's national glory.

The Lord made his people Israel a link between the heavens and the earth. In them was communication opened with the Father; and at the period when Israel was acceptable in his sight, the communication was so broadly popular as to be, in a sense, national.

It was this fact that made Israel a blessing to the

race. He was the Oracle of God, through his prophets,—the word of God to the world,—the gift of God to the nations.

The genius of Israel was peculiar. There has been none like it in degree and kind.

Jacob brought forth a race of prophets. So prolific was he in this kind of offspring that when Elijah bemoaned the fall of his people, saying :

“For the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword ; and I, even I only, am left ;”

The Lord answered :

“Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth that hath not kissed him.”

And undoubtedly these still held communication with heaven, for it was that which made them to be Jehovah's peculiar people.

The ministration of angels, when Israel was in his divine moods, was also as an every-day circumstance.

True, the Chaldeans and other ancients dealt in magic,—were astrologers and soothsayers, and workers of miracles, by virtue of the genius that dominated them ; but Israel held communion with Jehovah and his holy angels. Through Israel was the Lord manifested to the nations. In Israel was he preparing to establish the kingdom of his Messiah.

But in course of time Israel said, "Give us a king to judge us."

"And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them."

Messiah was Israel's true king, and he, by this communion of Israel with heaven, had actually reigned over them, though not yet come.

But after Saul, the divine leniency manifested itself in the acceptance of David, both as king and as the one through whom Messiah was to come into the world.

Yet even the house of David fell and betrayed Israel into the worship of other gods. Then came the pronouncement of Jehovah's final will to Zedekiah, king of Jerusalem :

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end.

"Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low and abase him that is high.

"I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

Until then Israel shall have no more a king! Thus went the fiat of Jehovah forth! And the angels of empires heard the word of God.

And yet a greater fall happened to Israel. His communication with the heavens was cut off; for the chosen people departed from the Lord.

For four hundred years thereafter Israel was without prophets. His communication was cut off from the heavens. He was fallen indeed. No longer had he a mission to the nations. This was apostacy. And dire the consequence.

Then came Jesus: "unto his own, and his own received him not.

"But as many as did receive him to them gave he power to become the sons of God."

With his coming came the reopening of communion with heaven. And this brought his martyrdom. And significant is the fact that the same, in this age, brought martyrdom to Joseph.

But the Messianic wave sweeps onward. Westward gleams the star of empire and of civilization. Westward moves the Lord of Hosts, in the van of the world's enlightenment. Westward, softening barbaric Europe with his benignant influence, marches the Prince of Peace. On to America, the land of promise, there to consummate his second advent, there to reign in power and matchless glory!

CHAPTER XXVIII.

AMERICA THE ALPHA AND OMEGA OF CIVILIZATION
—JOSEPH OF THE EAST AND JOSEPH OF THE
WEST—THE EVERLASTING HILLS—BIRTHPLACE
OF MAN—JOSEPH'S SCIENTIFIC CONSISTENCY—
THE AMERICAN BIBLE—GLIMPSES OF PRIMEVAL
HISTORY.

The genius of Mormonism is most emphatically American. It is new to this age, but new only in the sense of a reappearing, for its antiquity antedates the popular chronology of the world by many ages.

The revelations of Joseph, made fifty years ago, are being strangely but consistently supported by the latest findings of science; and therefore is Mormonism becoming more and more significant.

By Joseph's finding, the ever westward-sweeping wave of civilization arose not in the East, but in the West. The Occident, not the Orient, was the cradle of man. All of which gives force and meaning to the seemingly giant stride of American development in this "Nineteenth Century." The wave of pioneer civilization has swept round the globe and entered upon a cycle of consummations at the place of its beginning. Joseph revealed this

truth ; Mormonism affirms it ; science demonstrates it.

Thus is America to-day the Alpha and Omega of civilization, and thus has been inaugurated the day of consummation and of the restitution of all things.

And in this fact also appears the logical consistency of Joseph's startling affirmations, that in America was the "fall" of Adam accomplished, and the Messianic epic inaugurated. Here first descended the "new Jerusalem" of God ; here first established Enoch the "Zion" of the "Lord our Righteousness."

And the tremendous antiquity of primeval American history gives ample excuse for the rapid and ambiguous treatment of the first dispensations of man, by the Asiatic or Hebrew Bible ; and the fact that the chronology of that Bible becomes accurate and trustworthy only at about the advent of Abraham, is in exact keeping with the fundamental fact that Abraham was a pioneer of civilization in the localities of which the Hebrew Bible treats.

In Abraham's day civilization had reached the Orient. There was its front and focus then, and hence was it that the covenant of Messiah was made with Abraham. And in the Orient,—the antipodes of America,—began the prophecy and antotyping of the consummations that were to come, as the mighty wave swept homeward to the place of its beginning and to the inauguration of an exalted repetition and restitution of all things.

Witness the significance of this, as antetyped in the prophecy so dramatically incarnated in Joseph, the son of Jacob :

“Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.

“And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

“And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

“And he said unto them, Hear, I pray you, this dream which I have dreamed:

“For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

“And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

“And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.”

Of this antetype in Joseph of the East, how exact the posttype in Joseph of the West! He is also a dreamer of prophetic dreams. Substantially he sees this very vision, and tells it. And his brethren in the testimony of Jesus hate him for it, for to him their garnerings must pay deference and tribute. And when the sun, and moon, and stars of heaven do obeisance, by yielding to his seeric eye the mighty secrets of the universe, they hate him yet the more.

“And Joseph went after his brethren. * * *
And when they saw him afar off, even before he

came near unto them, they conspired against him to slay him."

But, although the details are significant, let us hasten to the denouement.

Jacob is dying!

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."

Then his blessings upon the heads of his sons, and Joseph in his turn:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

"The archers have sorely grieved him, and shot at him, and hated him:

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

"Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb:

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

And it was this destiny, nascent in the blessing of Jacob, that predetermined the course of Joseph's

latter-day Israel to the Rocky Mountains,—the “Everlasting Hills” of the land of promise.

And see how admirably Moses, in closing his mortal ministry, keeps up the subject and broadens the view of Joseph’s blessing:

“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

“And for the precious fruits brought forth by the sun, and for the precious things of the lasting hills,

“And for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush: (! !) let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.”

It was this very blessing with which the Latter-day Israel came face to face, after their exodus, that made them at times almost fear that the “ancient hills,” which surrounded them like the everlasting chain of promise, might give up their “precious things” before they were strong enough to withstand the rush of the Gentile that was sure to follow.

But pass we now to the American Continent in the ancient times.

In a previous chapter upon the historical subject of the Book of Mormon, we have seen how Lehi and his sons were brought to America. Joseph’s branches had indeed “run over the wall,”—from Palestine the lesser to America the greater “land of promise.” Lehi, having called together his sons to bless them before his death, thus addressed his youngest son:

“And now I speak unto you, Joseph, my last born. Thou wast born in the wilderness of mine afflictions; yea, in the days of my greatest sorrow, did thy mother bear thee. And may the Lord consecrate also unto thee this land, which is a most precious land, for thine inheritance and the inheritance of thy seed with thy brethren, for thy security for ever, if it so be that ye shall keep the commandments of the Holy One of Israel. * * * For behold, thou art the fruit of my loins; and I am a descendant of Joseph, who was carried captive into Egypt. And great were the covenants of the Lord, which he made unto Joseph; wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins, the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. For Joseph truly testified, saying, A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. * * * And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. * * * Behold I am sure of the fulfilling of this promise. And his name shall be called after me: and it shall be after the name of his father. * * * Yea, thus prophesied Joseph.”

The two promised lands are now linked in the seed of Abraham. Joseph, the “choice seer” of the West, is raised up out of the loins of Joseph of the East, to unlock the crowning civilization of the world!

It was one of the startling affirmations of Joseph that the birthplace of man was in America; that the dawn of civilization opened in the Western Hemisphere; and that from this primeval continent mankind, in course of time, spread over the whole earth.

But the unprejudiced investigator will discover a rare consistency in this, when he stops to duly consider the recent discovery of geology—that the Adirondack region of America was the first dry land that arose from the primeval waters of our globe. The rational conclusion necessarily is, that where land first appeared there also appeared primeval man. The very extreme of science, as represented by the evolutionists, would accept this fact at once, and certainly theology has no just ground for disagreement with science in this finding, though an impassable gulf remain between them as to the method.

And furthermore, a retrospective view of those mighty civilizations that culminated in Egypt, leads the mind straight eastward, from Egypt to Persia, from Persia to India, from India to Thibet, from Thibet to China, from China to Japan; and where next but unto America, the cradle of man!

The entire Adamic period, according to Joseph, was on the American Continent. Here was Eden; here occurred the flood. But with Noah began the migrations of the race and consequent peopling of other lands.

All this in the very face of the judgment and traditions of ages, half a century ago, ere science or research had even hinted its possible confirmation.

And the ordinance of baptism as exemplified in

Adam, whereby he was brought up out of the water and quickened with the Holy Ghost as a living fire, is doubly significant and doubly beautiful, when we recollect that it occurred on the spot where mother earth first arose from the waters to be quickened and blessed by the glorious sun.

And, according to Joseph, America had a Bible long before Moses wrote his Book of Genesis, long before the Hindoo Vedas, long before the Persian Zend Avesta.

It was the Book of Enoch. And from it, in connection with the Book of Abraham, Joseph doubtless imbibed his peculiar views of primitive man. As seen from quotations already made, the Book of Enoch embodied not only the Adamic history, but the Adamic theology.

And the scientific mind of our day will make no issue with the Book of Enoch in its narration of events concerning the earth's physical progress. For instance :

“ There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land also stood afar off; and there went forth a curse upon all the people which fought against God :

“ And from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people. And the Lord blessed the land, and

they were blessed upon the high places, and did flourish."

In plain modern language, the primitive peoples, including the giants which rugged nature in the primeval times produced, were awed by the power and wonders of the civilization which was developed in Enoch and his people, coupled with the rapid physical changes that the earth was undergoing.

The crowning event of Enoch's history was his building of Zion, and the translation of himself and his people.

In Noah's day came the flood. Then moved the remnant of the race over the mighty waters, swept, as it would seem, by nature herself, into a course accordant with her own course of physical evolution.

Then followed a period when the race seemed to be supremely migratory. Witness a fragment from the Book of Abraham, concerning the founding of Egypt :

"The land of Egypt was first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which in the Chaldee signifies Egypt, which signifies, That which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it; and thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first

generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the priesthood."

According to the same book, the descendants of Shem and Japhet migrated elsewhere under similar circumstances; in process of time evolving nationalities and founding empires.

Thus for nearly two thousand years, to the days of David, including the early part of the Mosaic dispensation; and a colony of Shemites, under Jared and his brother, immediately after the "confusion of tongues," were led back by the Lord to the primitive home in America.

And herein appears a decided consistency in the preservation of something like a common system of ancient religion among the various races. Indeed, what more consistent than that wherever these divine teachers and their descendants migrated they preserved the knowledge of, and taught among themselves, the divine mysteries. And thus though Abraham became the direct line chosen by Jehovah, with his covenant in them, the Providence of the world raised up great and good men outside of Abraham's line, to be the lawgivers of the various civilizations. But all these civilizations are sweeping down towards the crowning civilization of the Messiah, who shall come to reign in the fullness of time. This is indeed the true signification of the universal dispensation opened by Joseph in the present age.

But for completeness of historical detail, as laid bare by Joseph, let us return to Jared and his brother, who, as we have seen, were led to America. The Book of Ether is the Bible of the Jaredites. The angel Moroni, who has incorporated a fragment of it in his Book of Mormon, thus announces it :

“An abridgement taken from the Book of Ether also ; which is a record of the people of Jared ; who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven ; which is to shew unto the remnant of the House of Israel what great things the Lord hath done for their fathers ; and that they may know the covenants of the Lord, that they are not cast off for ever ; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men ; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.”

Of this early return of a colony of the race to the primitive home, under Jared and his brother, Ether says :

“And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, that they were not confounded. And it came to pass that Jared spake again unto his brother, saying, go and inquire of the Lord whether he will drive us out of the land, and if he will drive us out of the land, cry unto him whither we shall go. And who

knoweth but the Lord will carry us forth into a land which is choice above all the earth. And if it so be, let us be faithful unto the Lord, that we may receive it for our inheritance. * * * * And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, go to and gather together thy flocks, both male and female, of every kind ; and also of the seed of the earth of every kind, and thy families ; and also Jared thy brother and his family ; and also thy friends and their families, and the friends of Jared and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth. And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation."

And thus was this ancient colony led to America, the home of their forefathers.

This "brother of Jared," whose name for some reason is not given, was the first grand prophet of his nation ; and there is told of him the following beautiful story of the Lord showing himself personally to him just before they embarked in their eight vessels for the "Land of Promise." He had gone up into a mount which they called Mount Shelem, to ask the Lord to endow a number of prepared stones with miraculous power of light, and he thus prayed :

"And I know, O Lord, that thou hast all power, and can do whatsoever thou wilt for the benefit of man ; therefore touch these stones, O Lord, with

thy finger, and prepare them that they may shine forth in darkness; and they shall shine forth unto us in the vessels which we have prepared, that we may have light while we shall cross the sea. Behold, O Lord, thou canst do this. We know that thou art able to shew forth great power, which looks small unto the understanding of men. And it came to pass that when the brother of Jared had said these words, behold, the Lord stretched forth his hand and touched the stones, one by one with his finger; and the vail was taken off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood; and the brother of Jared fell down before the Lord, for he was struck with fear. And the Lord saw that the brother of Jared had fallen to the earth; and the Lord said unto him, arise, why hast thou fallen? And he said unto the Lord, I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood. And the Lord said unto him, because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so, ye could not have seen my finger. Sawest thou more than this? And he answered, Nay, Lord, shew thyself unto me. And the Lord said unto him, believest thou the words which I shall speak? And he answered, yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not lie. And when he had said these words, behold, the Lord shewed himself unto him, and said, because thou knowest these things, ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I shew myself unto you. Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold I am Jesus Christ. I am the Father

and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. And never have I shewed myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning, after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."

Then came a long period of the Jaredite civilization in Ancient America, reaching down until several hundred years after the arrival of Lehi. This ancient civilization declined, and the Jaredites were extinguished by generations of civil war, much as in the case of the Nephites, whose history has been already sketched.

CHAPTER XXIX.

THE MINISTRATION OF JESUS TO ANCIENT AMERICA
—“ON THE MORROW COME I INTO THE WORLD”
—SIGN OF HIS CRUCIFIXION—HE APPEARS UNTO
THE NEPHITES AFTER HIS RESURRECTION, AND
TARRIES WITH THEM—HE CHOOSES TWELVE
APOSTLES—THE THREE NEPHITES WHO WERE
NEVER TO TASTE DEATH.

But the chief subject of the Book of Mormon is the ministry of Jesus to Ancient America. As previously shown, a knowledge of the Christ was had among the ancients of this greater land of promise from the beginning. Among the Nephites especially, his coming was the subject of repeated prophesying.

The following from the Book of Nephi (one of the Books of the Book of Mormon), is in point :

“Now it came to pass that there was a day set apart by the unbelievers, that all those who believed in those traditions should be put to death, except the sign should come to pass which had been given by Samuel the prophet. Now it came to pass that when Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceeding sorrowful. And it came to pass that he went out and bowed

himself down upon the earth, and cried mightily to his God, in behalf of his people; yea, those who were about to be destroyed because of their faith in the tradition of their fathers. And it came to pass that he cried mightily unto the Lord, all the day; and behold, the voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own, to fulfill all things which I have made known unto the children of men, from the foundation of the world, and do the will, both of the Father, and of the Son; of the Father, because of me, and of the Son, because of my flesh. And behold, the time is at hand, and this night shall the sign be given.

“And it came to pass that the words which came unto Nephi were fulfilled, according as they had been spoken; for behold at the going down of the sun, there was no darkness; and the people began to be astonished, because there was no darkness when the night came. And there were many, who had not believed the words of the prophets, fell to the earth and became as if they were dead, for they knew that the great plan of destruction which they had laid for those who believed in the words of the prophets, had been frustrated; for the signal which had been given was already at hand; and they began to know that the Son of God must shortly appear; yea, in fine, all the people upon the face of the whole earth, from the West to the East, both in the land north and in the land south, were so exceedingly astonished, that they fell to the earth; for they knew that the prophets had testified of these things for many years, and that the sign which had

been given, was already at hand ; and they began to fear because of their iniquity and their unbelief.

“And it came to pass that there was no darkness in all that night, but it was as light as though it was midday. And it came to pass that the sun did rise in the morning again, according to its proper order ; and they knew that it was the day that the Lord should be born, because of the sign which had been given.”

In the sacred records of no people is there a more striking view of the pre-existence of Christ than this ; and his annunciation, “On the morrow come I into the world,” is so like Jesus in its beautiful simplicity, yet grandeur of personal announcement, that it cannot but charm the imagination.

But during the mortal life of Jesus at Jerusalem, the sign of his coming lost its awe in the minds of the Nephites, and they fell into unbelief. Then came the crucifixion at Jerusalem, which in America was signaled by the destruction of cities, by earthquakes, etc., and darkness for the space of three days.

“Then the voice of Jesus risen from the dead, declared this destruction to be in consequence of the wickedness of the people, while to those which remained the voice of the invisible Lord cried, “O all ye that are spared, because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive ; and blessed are those who come unto me. Behold I am Jesus

Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive: for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.

“And now behold, it came to pass that all the people of the land did hear these sayings, and did witness of it. And after these sayings there was silence in the land for the space of many hours; for so great was the astonishment of the people that they did cease lamenting and howling for the loss of

their kindred which had been slain ; therefore there was silence in all the land for the space of many hours."

The next chapter of Nephi opens with the personal appearing of the Lord. He writes :

" And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful ; and they were marveling and wondering one with another, and were shewing one to another the great and marvelous change which had taken place ; and they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

" And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven ; and they cast their eyes round about, for they understood not the voice which they heard ; and it was not a harsh voice, neither was it a loud voice ; nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake ; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not ; and again the third time they did hear the voice, and did open their ears to hear it ; and their eyes were towards the sound thereof ; and they did look steadfastly towards heaven, from whence the sound came ; and behold the third time they did understand the voice which they heard ; and it said unto them, behold my beloved Son, in whom I am well pleased, in whom I have glorified my name : hear ye him.

“And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

“And it came to pass that he stretched forth his hand and spake unto the people, saying, behold, I am Jesus Christ, whom the prophets testified shall come into the world; and behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

“And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven.

“And it came to pass that the Lord spake unto them, saying, arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and I have been slain for the sins of the world.

“And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he of whom it was written by the prophets that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying, hosanna ! blessed be the name of the Most High God ! And they did fall down at the feet of Jesus, and did worship him.

“ And it came to pass that he spake unto Nephi (for Nephi was among the multitude), and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord, and he did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people when I am again ascended into heaven. And again the Lord called others, and said unto them likewise ; and he gave unto them power to baptize. And he said unto them, on this wise shall ye baptize ; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them : behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one ; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been ; neither shall there be disputations among you concerning

the points of my doctrine, as there hath hitherto been ; for verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another ; but this is my doctrine, that such things should be done away. Behold, verily, verily, I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me ; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me ; and whoso believeth in me, and is baptized, the same shall be saved ; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father ; and whoso believeth in me, believeth in the Father also, and unto him will the Father bear record of me ; for he will visit him with fire, and with the Holy Ghost. And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me ; for the Father, and I, and the Holy Ghost are one.

“ And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock, and the gates of hell shall not prevail

against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken unto the ends of the earth. And it came to pass that when Jesus had spoken these words unto Nephi, and to those who had been called (now the number of them who had been called, and received power and authority to baptize, were twelve), and behold he stretched forth his hand unto the multitude, and cried unto them saying, blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water; and after that ye are baptized with water, behold I will baptize you with fire and with the Holy Ghost; therefore blessed are ye if ye shall believe in me, and be baptized, after that ye have seen me and know that I am. And again, more blessed are they who shall believe in your words because that ye shall testify that ye have seen me, and that ye know that I am. Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins."

After this Jesus continued to teach the multitude his gospel and spiritual philosophy, much as he did to his disciples in Jerusalem.

"And now it came to pass," says Nephi, "that

when Jesus had ended these sayings, he cast his eyes round about on the multitude, and said unto them, behold, ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. * * And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. * * And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to show myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfill

the covenant which the Father hath made unto all the people of the house of Israel. * * *

“Behold, now it came to pass that when Jesus had spoken these words, he looked round about again on the multitude, and he said unto them, behold my time is at hand. I perceive that ye are weak, that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time; therefore, go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand and prepare your minds for the morrow, and I come unto you again. But now I go unto the Father, and also to show myself unto the lost tribes of Israel, for they are not lost unto the Father, for he knoweth whither he hath taken them.

“And it came to pass that when Jesus had thus spoken, he cast his eyes round about again on the multitude, and beheld they were in tears, and did look steadfastly upon him, as if they would ask him to tarry a little longer with them. And he said unto them, behold, my bowels are filled with compassion towards you: have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? bring them hither and I will heal them, for I have compassion upon you; my bowels are filled with mercy; for I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

“And it came to pass that when he had thus spoken, all the multitude, with one accord, did go forth with their sick, and their afflicted, and their lame, and with their blind, and with their dumb, and with all they that were afflicted in any manner; and he did heal them every one as they were brought

forth unto him, and they did all, both they who had been healed and they who were whole, bow down at his feet, and did worship him; and as many as could come from the multitude did kiss his feet, insomuch that they did bathe his feet with their tears.

“And it came to pass that he commanded that their little children should be brought. So they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him. And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground. And it came to pass that when they had knelt upon the ground, Jesus groaned within himself, and saith, Father, I am troubled because of the wickedness of the people of the house of Israel. And when he had said these words, he himself also knelt upon the earth; and behold he prayed unto the Father, and the things which he prayed cannot be written, and the multitude did bear record who heard him. And after this manner do they bear record: the eye hath never seen, neither hath the ear heard, before, so great and marvelous things as we saw and heard Jesus speak unto the Father; and no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive so great and marvelous things as we both saw and heard Jesus speak; and no one can conceive of the joy which filled our souls at the time we heard him pray for us unto the Father.

“And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude that they were overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them, blessed are

ye because of your faith. And now behold, my joy is full."

The narrative continues with many miraculous events and many doctrinal instructions by Jesus, culminating in his leavetaking and ascension.

"And it came to pass," says Nephi, "that when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bear record that he gave them power to give the Holy Ghost. * * *

"And it came to pass that when Jesus had touched them all, there came a cloud and overshadowed the multitude, that they could not see Jesus. And while they were overshadowed, he departed from them, and ascended into heaven. And the disciples saw and did bear record that he ascended again into heaven."

But, according to the record, Jesus repeatedly reappeared to the disciples, and wrought miracles among the people. On one of these occasions he is represented to have granted the miraculous and truly marvelous favor of continued mortal existence to three of the Nephite disciples. The record is as follows :

"And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the

disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again showed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them."

He thereupon resumed his teachings, enlightening their minds more particularly upon some questions that were not clear to them concerning the organization of the Church.

"And it came to pass when Jesus had said these words," says the record, "he spake unto his disciples, one by one, saying unto them, what is it that ye desire of me, after that I am gone to the Father? And they all spake, save it were three, we desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee, in thy kingdom. And he said unto them, blessed are ye, because ye desired this thing of me; therefore after that ye are seventy and two years old, ye shall come unto me in my kingdom, and with me ye shall find rest. And when he had spoken unto them, he turned himself unto the three, and said unto them, what will ye that I should do unto you, when I am gone unto the Father? And they sorrowed in their hearts, for they durst not speak unto him the thing which they desired. And he said unto them, behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I

shall come in my glory, with the powers of heaven; and ye shall never endure the pains of death; but when I shall come in my glory, ye shall be changed in the twinkling of an eye, from mortality to immortality: and then shall ye be blessed in the kingdom of my Father. And again, ye shall not have pain while ye shall dwell in the flesh, neither sorrow, save it be for the sins of the world: and all this will I do because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand: and for this cause ye shall have fullness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fullness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one; and the Holy Ghost beareth record of the Father and me; and the Father giveth the Holy Ghost unto the children of men, because of me.

“And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger, save it were the three who were to tarry, and then he departed. And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things. And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw and heard; and whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God. But it came to pass that they did again minister upon the face of the earth; nevertheless they did not minister of the things which they had heard and seen, because of the commandment which was given them in heaven. And now whether they were mortal or immortal, from

the day of their transfiguration, I know not ; but this much I know, according to the record which hath been given, they did go forth upon the face of the land, and did minister unto all the people, uniting as many to the church as would believe in their preaching ; baptizing them ; and as many as were baptized, did receive the Holy Ghost ; and they were cast into prison by them who did not belong to the church. And the prisons could not hold them, for they were rent in twain, and they were cast down into the earth. But they did smite the earth with the word of God, insomuch that by his power they were delivered out of the depths of the earth ; and therefore they could not dig pits sufficient to hold them. And thrice they were cast into a furnace, and received no harm. And twice they were cast into a den of wild beasts ; and behold they did play with the beasts, as a child with a suckling lamb, and received no harm. And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land ; and they were converted unto the Lord, and were united unto the church of Christ, and thus the people of that generation were blessed according to the word of Jesus."

Concerning the three Nephites, we are afterwards told that they were as ministering angels to the Nephite church for several hundred years, but when apostacy spread over the land they ceased to administer ; yet Moroni, the last of the Nephite prophets, saw them during his lifetime.

And to this day they are supposed to be ministering angels among the nations, unknown, except to those to whom they choose to reveal themselves.

CHAPTER XXX.

THE BIBLE BUT A CHAPTER OF THE BOOK OF GOD—
THE “GOOD SHEPHERD”—FOOTPRINTS OF THE
CHRIST—THE INNUMERABLE TESTAMENTS—THE
UNIVERSAL MESSIAH.

There is a vastness in the subject of the ministration of Jesus to this continent, of which the simple narrative gives but a hint; for it leads the mind at once out of the narrow theological rut, wherein the Christ has been made to represent but a local appearing and a local career in Judea, into the broadness of a Messianic effort, worthy in conception and adequate in purpose to meet our ideas of a truly Godlike endeavor.

In the enlarged and more glorious view of the Christ as a divine, persistent effort, manifesting to various nations, through a multitude of incarnations during the mighty sweep of the ages of man's existence, appears indeed a plan and purpose worthy to be called the purpose of God.

In the light of legitimate conclusions from this circumstance of Jesus' ministration to his chosen in America, what, after all, is the Bible of the Jews, or the Bible of the Nephites, but each a chapter in the

stupendous Book of God? And what are their testaments of Jesus but two episodes in the career of the universal Christ?

Now, indeed, have we a new idea in the world, for in this narrative of his appearing to the Nephites have we not only confirmation of his previous ministry to the Jews, but by it is the path opened whereby we may trace the footprints of Messiah among many peoples, far removed from each other, in the scatterings of the human family.

Verily Christ hath a *personal* mission to his elect among all nations. His "sheep" shall hear his voice; for though they be dispersed to the ends of the earth, he will visit them. In the north and the south and the east and the west the "Good Shepherd's" voice shall be heard, and his sheep shall know his voice, — "A stranger they will not follow."

Consider well these strange but charming tidings of Messiah, which Joseph, the Messenger, hath brought in these latter days. What may the future reveal? Where may we not look for his footprints?

The subject of the "Lost Tribes" of Israel has long confronted and confounded Christendom. Ten and one-half tribes lost to the grasp of the Hebrew chronicler, but not lost to their Messiah. He told the Nephites, and has now told us through their testament, which has "spoken out of the dust," that he was going to *all* the tribes—the whole house of Israel—wherever scattered. And moreover, they should receive a command to write of his ministry among them, that their testaments might all come

forth in due time, to witness of him, of his ministry, and of his resurrection :

“And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.”

In tracing the vast theology revealed by Joseph we have come to see that his themes of Messiah extend beyond the landmarks of all precedent; that they do not originate with Nephi or Moroni; that they commenced, on earth, with Adam; that they were familiar to the Gods in the eternities; and that the archangels have published them over all lands where was to be found an Enoch, an Abraham, a Moses, a Paul, a Peter, a Nephi, a Moroni,—indeed to all the high priests of heaven, who have come down as Messiah’s ministers. Truly this is a revelation of Christ compared with which the “glad tidings of great joy,” published from the pulpits of sectarian Christendom is as the lisping of suckling babes.

And where may not the footprints of the Christ be found? Was he Messiah of the Jews only who rejected and crucified him? Away with such narrowness. “I am the light and the life of the *world!*” And when the testaments of his manifold appearances shall come forth, behold a multitude of Bibles,—innumerable records of our Lord,—testaments that will not be as the dead letter of a few evangelists, in churches that are as much the sepulchres of the mummied past as are the catacombs of Egypt.

And now, in confirmation of Joseph’s sweeping

Messianic view, how stands to-day the record of Christ among the nations?

There are supposed to have arisen in the world, at various periods of its history, something like fifty well-defined Christs of nations and special civilizations. Most of these were born before Jesus of Nazareth, and sixteen of them are said to have been crucified. The evidence of their personal appearing and ministry^s is overwhelming. Perhaps the most famous and best defined of these is Creeshna, the Saviour of India, who appeared twelve hundred years before Jesus. His disciples are many fold more numerous than the disciples of Jesus, and his doctrines, experience and death are so nearly identical with those of Jesus, that not only have the Hindoo philosophers affirmed that their Christ was the original of ours, but the claim has been conceded to them by nearly every rationalistic investigator in Christendom.

What shall we do with these facts?

Let them remain untouched, as sacred things!

The temples of everlasting truth need no prop-pings!

The Master Architect has built them on the foundations of eternity!

In the stupendous sweep of Joseph's theology are gathered all these facts. He who is the last reve-lator of Messiah, and the special witness of Jesus as that Messiah, has shown that the foundations of the temple of truth were laid, not in India by Creeshna, not in China by Confucius, not in Persia by Zo-roaster, but in heaven by the everlasting Father,—the Prince of Peace,—the Messiah of the Gods.

And these *types* of the Christ—the Universal Messiah—are not copies of each other. It is neither finely nor broadly philosophical to so consider them. Joseph gave us the key to the whole mystery when he revealed a Universal Messiah in Jesus Christ, whose manifestation began before earth was. And all incongruity is swept away when we look upon Confucius, and Creeshna, and all the hosts of Christs that have blessed the world, as so many external types and incarnations of the Messianic purpose toward men.

Joseph's revelation of the pre-existence of the whole human family, with Jesus Christ at their head, before earth was conceived, is a wondrous comprehension of the subject in question. For instance, those "noble and great ones," those "souls that were good," were not all ordained to come through the loins of Abraham. Adam was not, nor Seth, nor Enoch, nor Noah, nor Melchisedek, nor Jared, and many others of Ancient America, who lived before Abraham. And it will be remembered that "One like unto God" stood in the midst of these "noble and great ones," and he said, "We will go down." And in their times and in their seasons they came, and revealed their Messiah to many nations; but the world understood them not fully, nor the types which they manifested.

Moreover, Joseph has extended the Messianic subject, not only to the including of a host of nations, but a host of worlds!

In a poem, vast in compass of idea, if not strictly artistic in versification, he says:

"I, Joseph the Prophet, in spirit beheld,
And the eyes of the inner man truly did see
Eternity stretched, in a vision from God,
Of what was, and now is, and yet is to be:

"Those things which the Father ordained of old,
Before the world was, or a system had run,—
Through Jesus, the maker and Saviour of all,
The Only Begotten (Messiah), His Son.

* * * * *

"And I heard a great voice, bearing record from heaven:
He's the Saviour and Only Begotten of God:
By him, of him, and through him the worlds were all made,—
Even all that career in the heavens so broad:

"Whose inhabitants, too, from the first to the last,
Are saved by the very same Saviour of ours."

* * * * *

Whatever may be said of the versification, the subject is infinitely vast. Certainly no Christian divine of popular fame ever made such a stupendous revelation of the Christ. Deeply hid in the labyrinths of an antiquity sweeping back to the Patriarch of all flesh, do we find the footprints of the Christ. So also do we find the footprints of the Universal Saviour, in the circles of worlds and systems,—“even all that career in the heavens” infinite.

And mark the conception which Enoch had of the Creator and Saviour:

“Were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there. * * * You have taken Zion to your own bosom, from all your creations, from all eternity to all eternity.”

How overwhelming in its infinite sublimity is the revelation that these, "from the first to the last, are saved by the very same Saviour of ours!"

Surely Joseph understood the mystery of God, for Jesus is the revelator of it, and the spirit of Jesus was in Joseph, else he had never penned those wondrous words: "You have taken Zion to your own bosom, from all your creations, from all eternity to all eternity."

And Jesus of Nazareth is not only our Saviour, but the Saviour of the Universe, and all the Universe shall confess of him,—

"Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. * * *

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

CHAPTER XXXI.

ISRAEL UNDER THE CURSE—DRIVEN TO HIS DESTINY
—HIS DISPERSIONS AND WANDERINGS—IN GREAT
BRITAIN IN THE 17TH CENTURY—JEHOVAH'S
MONUMENT—THE DELIVERER—WESTWARD TO
HIS FINAL BLESSING.

And what of the destiny of Israel in the world's future? Shall the earth have joy and Israel be left desolate? Shall the culmination and crowning of all civilizations come to pass in these latter days, and Jehovah's covenant people have no lot nor part in the matter?

Pertinent questions these for even a modern Jew!
Will Jehovah answer?

Nay, hath he not answered in his wondrous dealings with his chosen people?

In the light of the mission and themes of the Prophet of Latter-day Israel a new and significant interpretation is given to the curse, and "Israel under the curse" becomes a manifestation of Providential manipulation, as exact in its purposes and outcome as are the methods and conclusions of a scientific proposition. Witness the record, beginning with the curse, as uttered by Moses:

"Cursed shalt thou be in the city, and cursed shalt thou be in the field. * * * * The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it. * * * * And thy heaven that is over thy head shall be as brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust : * * * * And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee."

And what was all this but the seeric perception and prophetic announcement of that which should befall the land of Palestine in the course of nature's inevitable physical transmutations? Jehovah, fore-knowing, prompted Moses to pronounce that inevitable in his name, that Jacob at last might understand him, and with him "see eye to eye when the Lord shall bring again Zion."

But witness the sequel also :

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

"And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul ;

"That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

"If any of thine be driven out unto the utmost

parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee :

“And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good and multiply thee above thy fathers.”

We have seen that civilization had been moving westward from the beginning of time. And the learned Moses knew this, for he made the map of Israel's course and destiny with as much scientific exactitude as an astronomer's sketch of the heavens. In the fulfillment of Moses' prophecy the earth was but obeying her own law ; and in the dispersion of Israel Jehovah was but forcing his unwilling children into the channel of the world's progress.

Had Jacob remained in Palestine he would have died and been forever entombed there. But such was not to be his destiny. Israel is Jehovah's living monument,—by his migrations pointing the very course, and time, and place of Messiah's coming.

To the West, by the rod of his providence, has Jehovah driven his stubborn, self-willed people, to their greater destiny of the latter-days. And wherever their affections and fidelities have made them to linger, there has the rod of his chastisement descended, now in this guise, now in that, scourging them onward to their Zion, their blessing, their rest.

And this accomplished, behold the promise, “And he will do thee good and multiply thee above thy fathers.”

Had Israel, as a nation, understood as much of the purposes of Jehovah as did Moses and the seers,

then had they been led, not driven, to their destiny. Had Jehovah succeeded in making of his Israel a nation of prophets and seers, then had they been taught of him the mystery of his providence, and the course which the Lord of the earth was taking, and they would have followed him even more willingly than when, as the angel of their covenant, he led them up out of the land of Egypt.

But with the very promise of their possession of a land flowing with milk and honey came the affirmation that they should leave it at some future time. While it remained thus productive and delightful, and while the East was the centre of civilization, they had there a destiny. But by and by Palestine was to become a desert, and by and by the mighty Orient was to become as the sepulchre of empires and civilizations. What business had Israel there in such a day? True, it should come to pass that Jacob should mourn the fall of Jerusalem with an awful lamentation, but above it all might have been heard the voice of Jehovah: "Let the dead bury the dead: follow me!"

Had Israel been wise unto salvation, the chosen people had not sat so long under the shadow of impending doom. Had he hearkened unto the Lord before the day of that doom's appearing, then had he understood the thunderings of impending calamities to have been the self-same voice that spake to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

And was not this exactly the case with Lehi and his little Israelitish colony, who left Jerusalem in the

days of Zedekiah,—just in time to escape the awful scourge of Nebuchadnezzar,—giving the initial subject of the Book of Mormon?

Furthermore, did not the Jehovah-fearing men of England (in the seventeenth century, after the star of Bethlehem had risen to pilot the shepherds westward) hear this same command, “Get thee out of thy country?” And did they not obey the word of the Lord? not lingering to feel the sting of his chastisement, nor waiting for the curse of ages to scourge them to their Father’s providence in them.

These of England, in the seventeenth century, were a better Israel than they of old. And out of their obedience and true Israelitish faith an empire has already grown up in America, mightier and more blessed than all the empires of the past,—a kingdom without a king, waiting Messiah’s coming.

Such as Moses and Daniel were indeed prophets of empires; and their forecastings were of the nature of an exact science. The exactitude with which Moses describes the final overthrow of the Jewish nation, nearly two thousand years afterwards, is not only invaluable as a key of Hebrew history and destiny, but is strikingly suggestive of a seeric science as well as a seeric gift. As witness:

“The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

“A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young: * * *

“And he shall besiege thee in all thy gates, * *

“And thou shalt eat the fruit of thy own body, the flesh of thy sons and daughters, * * in the siege, and in the straitness, wherewith thine enemies shall distress thee.” * * *

The complete Mosaic description of the siege of Jerusalem by the Roman power is a chapter of unexampled horrors. Yet when the Lord brought against them the “nation of fierce countenance,” whose armies were “swift as the eagle flieth,” and whose standards bore the eagle as an imperial emblem, the prophecy was fulfilled most literally.

In view of such an exact and terrible prophecy from Moses, ere the tribes had set their feet in the land of Canaan, Israel ought not to have waited the coming of that terrible scourger, nor should Judah have been found in the city of David, with the blood of Messiah on his head, deserving that dreadful doom.

But what if Israel had obeyed all the counsels of the Lord his God? Then had he migrated westward. But could he not have remained in Jerusalem and escaped the doom? No; though Judah truly might have been less worthy to receive its awful seal.

Rome was the iron power that ruled all nations when Messiah came. How significant his own words: “Render unto Cæsar the things which are Cæsar’s,” accompanied by his own act of paying tribute. In Jerusalem, even the King of Kings was under the feet of Cæsar, in consequence of the inexorable fact that dominion and empire had gone westward from Judea.

But by and by, in his Zion of the West, will Messiah pay tribute to Cæsar? Will the Lord and genius of America say, *Render unto Rome!*

Fallen Jerusalem, for a century or two, continued to be as a loadstone to the Jews, yet was it also a millstone about their necks. In vain they attempted to restore it. In vain sought they again their destiny in the East.

Through the very heart of the Christian empires that arose after their fall, the angel of the covenant forced the footsteps of the chosen people. Jehovah was indeed now driving them. Over all Europe were they scattered. More terrible than anything else on record has been their history. They had invoked the blood of their Messiah to be on their and their children's heads, and their prayer was most awfully answered.

But still was Israel Jehovah's monument; still both a blessing and a necessity to the world. They had given their Bible to the Gentiles, and in their dispersions they were ordained to be the very torch-bearers of western civilization.

"In Moorish Spain their numbers greatly increased, and they became famous for their learning as well as their trade. They were counselors, secretaries, astrologers, or physicians to the Moorish rulers; and this period may well be considered the golden age of Jewish literature. Poets, orators, philosophers of highest eminence arose, and not isolated but in considerable numbers; and it is a well established fact that to them is chiefly due—through the Arab medium—the preservation and subsequent spreading of ancient classical literature,

more especially philosophy, in Europe.”—[*Chambers Encyclopedia*].

Holland was the first nation to lift up Judah and make him again a power in the world, and an acceptable offering of the Providence that had wrought in and through him so much of blessing to the race. England next did Judah justice, and from Cromwell's time he has been rising to such an influence in the earth that the terrible past has been well-nigh forgotten. London has become to the Jew more than was Jerusalem to his fathers, and in our own day one of his blood has been raised to the Premiership of England, and more potent among nations is he than was Solomon in all his glory. In the coffers of the Rothschilds are locked the sinews of Europe, and in their hands is Europe's destiny. Verily to-day is Judah, in the old world, riding in the very chariots of civilization, while in America no barrier is interposed to bar the flight of his loftiest ambition. And thus is he coming from under the curse.

And does all this mean nothing?

Nay; doth it not signify that the time has come for Jehovah to reveal his New and Everlasting Covenant to the whole house of Israel?

“And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and he shall turn away ungodliness from Jacob.”

And this is the significance of the rise of Joseph of the West, whose mission is the prophecy of the Deliverer that shall come out of this Zion of all the earth.

CHAPTER XXXII.

NATIONS SHALL SPRING FROM THEE—KINGS OF PEOPLE SHALL COME OF THEE—ISRAEL PROVING HIS BLOOD—MESSIAH'S KINGDOM RISING IN AMERICA—JEHOVAH'S CHARIOTS—THE TUMULT OF HIS COMING—THE KINGDOM OF HEAVEN IS AT HAND.

“But ye shall be named the Priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. * * *

“And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. * * *

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.”
—*Isaiah*.

Judah has been well defined among the nations, by the curse which has scarred his brow; but here is described an Israel which shall be known for the blessing, not the curse.

Much light is thrown upon this point by the enlarged views of Joseph. According to his finding,

Jacob and his children are empires. The great Germanic race is the seed of Ephraim, or at least the seed of Ephraim is very markedly mixed in that race. The Scandinavian peoples are also greatly of Ephraim; and so, as matter of course, are the English and American nations.

In this view of Israel let us now read the promise made to Abraham, by Jehovah, who "keepeth covenants:"

"Behold my covenant is with thee, and thou shalt be a father of many nations. * * * I will make nations of thee, and kings shall come out of thee."

And to Sarah: "I will bless her, and she shall be a mother of nations; kings of people shall be of her."

Surely this has a fulfillment beyond that of the Israel in Palestine, with the short record of his kings,—so insignificant that the mighty rulers of the heathen scorned to recognize them.

With this splendid view of Israel which Joseph has given, it can be easily imagined that some of the most potent monarchs of Europe have been of Israelitish blood, and that the mightiest spirits that have moved the world for the last thousand years were the offspring of men such as were known of old as Jehovah's prophets.

This gives new light indeed to the whole history of Christendom. Abraham *is* a "father of nations;" "kings of people" *have* come of him.

And here may be presented the singular fact that Great Britain bears the arms of Israel,—the lion of Judah and the unicorn of Ephraim.

"Judah is a lion's whelp." Messiah himself is

called the "Lion of the Tribe of Judah." Of Joseph, Moses said: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

The royal arms of Great Britain should therefore ethnologically signify a mixture of the blood of David and the blood of Joseph. The Welsh people show much of this Hebrew element in them. David is almost a national name among them. The Welsh harp is also suggestive of the Psalmist King.

And now let us historically test this Israelitish subject, as enlarged by Joseph. Let the text be, "Their seed shall be known among the Gentiles."

The blood of Israel will be known by its manifestations. The Israelitish genius will speak in the peoples who are of Israel. This may be made quite a scientific problem.

And Israel will most certainly antagonize the Romish power. The genius of Judah and the genius of Rome can but be in deadly antipathy. Rome was that "nation of fierce countenance" that destroyed Jerusalem. And who destroyed the Roman Empire? Israel!—The Ephraimites!

In the third and fourth centuries of the Christian era the Germanic hosts poured down resistlessly upon the iron empire of the Cæsars, and upon its ruins built the empires of the West. In Ephraim was Jehovah's vengeance upon that nation of fierce countenance, that destroyed his once beloved Jerusalem.

Alfred, the founder of England's greatness, was strangely Israelitish in character and method; and his writings, which are voluminous, are peculiarly like those of David and Solomon.

But it is to the period of the Protestant Reformation, and that of the Cromwellian Revolution, that we must go for the most strictly Israelitish manifestations. In those days the God of Jacob was not confounded.

First arose John de Witcliffe. He was called "The Morning Star of the Reformation." That star rose in England then, just as in this age it could rise only in America; for the star of both empire and reformation has crossed the Atlantic.

Wickliffe's controversy struck direct at Rome, else had he been no morning star of Israel. He it was who called the Pope "Antichrist," and spake of him as "the proud worldly priest of Rome,—the most cursed of clippers and purse-kervers (cut-purses)." He it was who translated and unsealed the Hebrew Scriptures. And thus was it England's destiny to open the seals of Judah's Book. From that hour, as from an archangel's trump, rang forth the doom of the Romish Church. But what shall the awful pronouncement be when Judah himself sends back upon Rome the curse of ages?

A century and a half later, in Germany, Luther arose, and burned the bull of the Pope. Rome had a terrible fall over the Germanic nation. Those Ephraimites proved their blood.

At about this time, however, Charles V., of Germany and Spain, attempted to restore the universal power of Rome to more than its pristine glory,

while his brother-in-law, Henry VIII., of England, threw his might of character into the same scale. Fateful days for Israel! Will Jehovah fail him?

A woman for the sacrifice! One in whose veins flows the sacred blood! Anne Boleyn! The issue lost her her head, but it cost Rome a world!

From her Elizabeth! Born on the eve of the Virgin's nativity! Died on the eve of the Virgin's annunciation! The "Virgin Queen," indeed!

Surely here is Hebrew mystery! Surely here is a star of the house of David risen in the West!

And statesmen, as well as mystics, were influenced by the sign of her imperial mission. In her was the fate of the world. With might and majesty she threw herself into the trembling balance, becoming the very prophetess and saviour of Protestantism. Calling herself the Lioness of England, she became in fact the Lioness of the Lord, and fulfilled a truly divine mission as the head of the English Church. The bishops of the Romish Church refused to crown her, and in her lifetime three Popes excommunicated her, but she forced her crowning and anointing, and in three months after her ascension overturned the entire Romish hierarchy throughout her realm. When the Pope anathematized her she ordered an anathema to be hurled back in his teeth from the solemn portals of St. Paul, a proceeding without precedent, and which probably no other mortal in Christendom would have dared to do. And when finally Pope Sextus and all the Catholic princes of Europe joined in a crusade against her, a mighty storm destroyed their invincible Armada off the English Coast. In those days 'twas said, "The

Lord did it." Whatever may be said to-day, there never were such examples since the world began, till Cromwell and his Jehovah-fearing men cut off the head of their king in the name of the Lord of Hosts.

The England of Cromwell's day was as Israelitish as were the tribes of Jacob when David reigned in Jerusalem.

But at this date already had New England arisen. The Pilgrims had landed on Plymouth Rock, and Israel was migrating toward the Zion of the latter-days. The setting up of Messiah's kingdom was now a prophecy well defined; the voice of the age was crying, "The Kingdom of Heaven is at hand."

And what a remarkable fact is it that Israel in the seventeenth century actually attempted to establish the Zion of the Lord in England! That which those God-fearing men of the Commonwealth undertook was no political revolution, in the ordinary sense; it was an Israelitish upheaval in the world,—an upheaval that was sure to repeat itself in America.

And those men of God, in the seventeenth century, called themselves "The Saints," and "The Latter-day Israel," just as do the Saints of America in the nineteenth century. Neither of them have minced their language in this regard. Indeed, they speak in the same tongue, the same words: their themes are one. The Latter-day Saints of England, under Cromwell, and these Latter-day Saints of America, under Joseph Smith, are the only two peoples who have strictly resembled each other during the whole Christian era. And the crowning

fact is that not only do both possess the same genius, but one is literally the offspring of the other.

For a full century Israel, among the nations, was actually proving his blood. Notably so in Germany, England, the Netherlands, and Scandinavia.

What then shall we say of these wondrous manifestations of an Israel among the nations,—the voice of his genius and the instincts of his blood? Is all this but the noise of Jehovah's chariots passing by? Are not his angels turning earthward? Is there no purpose in this tumult of his coming?

And finally, let us mark the fact that the foundations of our American nationality were not laid by Godless and ambitious colonists, but by the very men who had already raised in England the standard of Messiah. Then came the Revolution under Washington, and the mighty Republic emerged upon the theatre of nations. At last a magnificent kingdom, without a king,—the Zion of God awaiting the coming of her Lord! Then came Joseph, crying in the ears of men, "Behold the kingdom of heaven is at hand!"

But the churches were deaf to this prophet of glorious tidings; therefore have they sealed their own doom. They shall pass away. Rejecting Messiah, in their rejection of his Prophet, they shall themselves be rejected of him at his coming.

Yet will Israel prevail, for outside of churches is gathering a mighty host; and ears have they, and eyes to see, and faith, and courage true. And glorious testimony shall they give of the light that gleamed athwart the sky as Joseph rose to oracle the Zion of the Latter-days.

CHAPTER XXXIII.

THE WHEREABOUTS OF THE TWELVE—BIRDSEYE
VIEW OF THEIR WORK IN GREAT BRITAIN—
DEATH OF DON CARLOS SMITH—ORSON HYDE ON
THE MOUNT OF OLIVES—REMOVING THE CURSE
FROM ISRAEL.

Called home by the Prophet in the Summer of 1841, the Twelve began to return from the nations. Orson Hyde, however, continued on his apostolic mission to Jerusalem, while Lorenzo Snow remained in charge of the work in London, and Parley P. Pratt remained to conduct the general affairs of the British mission in conjunction with his editorship of the *Millennial Star*.

On the 1st of July, 1841, President Young, with Heber C. Kimball and John Taylor, arrived in Nauvoo, where they were cordially welcomed by the Prophet. Others followed. And concerning their joint work, Joseph thus summarizes :

“All the quorum of the Twelve Apostles who were expected here this season, with the exception of Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain, with pleasure.

“They certainly have been instruments in the hands of God of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances. Most of them, when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted, and needed their aid and support. But knowing that they had been called by the God of heaven to preach the gospel to other nations, they conferred not with flesh and blood, but, obedient to the heavenly mandate, without purse or scrip, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling.

“While journeying to the seaboard they were brought into many trying circumstances. After a short recovery from severe sickness they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it was the last time they should behold one another in the flesh.

“Notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink into the arms of death. Some way or other was made for their escape; friends rose up when they most needed them, and relieved their necessities, and thus they were enabled to

pursue their journey and rejoice in the holy one of Israel. They truly went forth weeping, bearing precious seed, but have returned rejoicing, bearing their sheaves with them."

With this may properly be coupled the birdseye view which Brigham gave of the Apostolic work in Great Britain. He said:

"It is with a heart full of thanksgiving and gratitude to God, my heavenly Father, that I reflect upon his dealings with me and my brethren of the Twelve during the past year of my life which was spent in England. It truly seems a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the Spring of 1840, as strangers in a strange land, and penniless; but through the mercy of God we have gained many friends, established churches in almost every noted town and city of Great Britain, baptized between seven and eight thousand souls, printed five thousand Books of Mormon, three thousand hymn books, two thousand five hundred volumes of the *Millennial Star*, and fifty thousand tracts; emigrated to Zion one thousand souls, establishing a permanent shipping agency, which will be a great blessing to the saints, and have left sown in the hearts of many thousands the seed of eternal life, which shall bring forth fruit to the honor and glory of God; and yet we have lacked nothing to eat, drink or wear. In all these things I acknowledge the hand of God."

In the month of August following, Don Carlos Smith died, and his brother, the Prophet, in a general order to the Nauvoo Legion, used the

following characteristic language concerning that event :

“It becomes our painful duty to officially notify the troops of our command of the untimely decease of that noble chief, Brigadier General Don Carlos Smith. He fell, but not in battle; he perished, but not by the weapons of war. At his burial you paid him honor, but he is gathered to his fathers to receive greater honor.”

But the apostolic record of 1840-1 would be markedly incomplete without the strikingly suggestive and significant picture of Orson Hyde on the Mount of Olives, blessing the sacred land of the prophets, and removing from it the curse of ages. In his report from Alexandria, Egypt, Nov. 22d, 1841, he says :

“On Sunday morning, October 24th, a good while before day, I arose from sleep and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink and paper (just as I saw in the vision), offered up the following prayer to him who lives forever and ever:

“O Thou who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt thou not condescend, through thine infinite goodness and royal favor, to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land, where the Sun of Righteousness sat in blood, and thine Anointed One expired.

“Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for thy name’s sake, until the end shall come, when all the saints shall rest in peace.

“Now, O Lord, thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto thee, for the gathering together of Judah’s scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. Everlasting thanks be ascribed unto thee, O Father, Lord of heaven and earth, that Thou hast preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favors, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

“O Thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion.

Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

"Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

"Thou, O Lord, didst once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do thou now also be pleased to inspire

the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

“Let that nation or that people who shall take an active part in behalf of Abraham’s children, and in the raising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word—‘Yea, those nations shall be utterly wasted.’”

* * * * *

Is not this a magnificent illustration of the subject and themes presented previously? What a picture is this of the “Times of the Restitution of all things,” spoken of by the ancient prophets! It is a prophecy, in the very action of the age, of the “New and Everlasting Covenant,” to be made by Jehovah with all Israel. “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished,” was the very burden of that scene.

CHAPTER XXXIV.

JOURNALISTIC COMITY—JUDGE DOUGLAS—FELICITATION—JOSEPH'S CREED—FREE MASONRY—AN OBSERVER'S OPINION—THE FEMALE RELIEF SOCIETY—GENERAL BENNETT—GRAND REVIEW OF THE NAUVOO LEGION.

The New York *Herald* seems to have been the first leading journal in the country to give the Mormon people a fair presentation to the general public. This called forth a formal vote of gratitude from the saints, expressed through the city council of Nauvoo. The resolution—framed and presented by Joseph—is quite a curiosity of history, and the whole matter is the more worthy of record in view of that great journal's subsequent injustice and inconsistency :

“*Resolved*, By the City Council of the City of Nauvoo, that the high-minded and honorable editor of the New York *Weekly Herald*, James Gordon Bennett, Esq., is deserving of the lasting gratitude of this community for his very liberal and unprejudiced course towards us as a people, in giving us a fair hearing in his paper, thus enabling us to reach the ears of a portion of the community, who otherwise would ever have remained ignorant of our principles and practices.

“*Resolved*, That we recommend our fellow-citizens to subscribe for said paper, and thus be found patronizing true merit, industry, and enterprise.”

And just at this time was formed what may be considered almost a covenant between Joseph and Stephen A. Douglas, as witness this sentence from a communication by Joseph to the *Times and Seasons*, Dec. 20th, 1841:

“We claim the privilege of freemen, and shall act accordingly. Douglas is a master spirit, and his friends are our friends. We are willing to cast our banners in the air, and fight by his side in the cause of humanity and equal rights, the cause of liberty and the law.”

Perhaps no one of America's galaxy of great men was more thoroughly impressed with the extraordinary genius of Joseph than this “Master Spirit;” and he did not fail to express his convictions upon this point when occasion demanded.

The auspicious opening of 1842 prompted Joseph to indulge in the following bit of felicitation :

“The new year has been ushered in and continued thus far under the most favorable auspices, and the saints seem to be influenced by a kind and indulgent Providence in their dispositions and means to rear the temple of the Most High God, anxiously looking forth to the completion thereof as an event of the greatest importance to the church and the world, making the saints in Zion to rejoice, and the hypocrite and sinner to tremble. Truly this is a day long to be remembered by the saints of the last days,—a day in which the God of heaven has begun

to restore the ancient order of his kingdom unto his servants and his people,—a day in which all things are concurring to bring about the completion of the fullness of the gospel, a fullness of the dispensation of dispensations, even the fullness of times,—a day in which God has begun to make manifest and set in order his church, those things which the ancient prophets and wise men desired to see, but died without beholding,—a day in which those things begin to be made manifest which have been hid from before the foundation of the world, and which Jehovah has promised should be made known in his own due time unto his servants, to prepare the earth for the return of his glory, even a celestial glory, and a kingdom of priests and kings to God and the Lamb forever, on Mount Zion, or the hundred and forty and four thousand whom John the Revelator saw, which should come to pass in the restitution of all things.”

The Prophet and his people were now attracting considerable public attention, both in America and Great Britain, and numerous inquiries began to pour in concerning their history and tenets. In answer to one of these,—the since famous John Wentworth of Chicago,—Joseph gave a concise sketch of the movement up to date, and an outline of theological dogma accepted by the saints. Beginning at the date of the document’s appearing, we quote as follows:

“ * * * We have commenced to build a city, called ‘Nauvoo,’ in Hancock County. We number from six to eight thousand here, besides vast numbers in the county around, and in almost every

county of the State. We have a city charter granted us, and charter for a Legion, the troops of which now number fifteen hundred. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

“Persecution has not stopped the progress of truth, but has only added fuel to the flame; it has spread with increasing rapidity. Proud of the cause which they have espoused, and conscious of their innocence and of the truth of their system, amidst calumny and reproach, have the elders of this church gone forth and planted the gospel in almost every State in the Union. It has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales. In the year of 1840, where a few of our missionaries were sent, over five thousand joined the standard of truth. There are numbers now joining in every land.

“Our missionaries are going forth to different nations, and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected. No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the

purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.

“We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

“We believe that men will be punished for their own sins, and not for Adam’s transgression.

“We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.

“We believe that these ordinances are, 1st. Faith in the Lord Jesus Christ; 2d. Repentance; 3d. Baptism by immersion for the remission of sins; 4th. Laying on of hands for the gift of the Holy Ghost.

“We believe that a man must be called of God by ‘Prophecy,’ and by laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof.

“We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, &c.

“We believe in the gift of tongues, prophecy, revelations, visions, healings, interpretations of tongues, &c.

“We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

“We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

“We believe in the literal gathering of Israel and in the restoration of the ten tribes; that Zion will be built upon this continent; that Christ will reign

personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.

“We claim the privilege of worshiping Almighty God according to the dictates of our own consciences, and allow men the same privilege, let them worship how, where, or what they may.

“We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

“We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all* men. Indeed, we may say that we follow the admonition of Paul, ‘We believe all things, we hope all things;’ we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.”

A most important item is recorded by the Prophet, under date of March 14th, 1842. He says:

“In the evening I received the first degree in Free Masonry, in the Nauvoo Lodge, assembled in my general business office.”

It will be remembered what an unconquerable aversion Joseph manifested, even as a boy of fifteen, to receiving any particle of faith or authority from the churches of Christendom, and also that he was commanded by the personage in the first vision to join none of them. What then is the significance of his becoming a Free Mason? This: He understood that the chain of Masonry is the endless chain of brotherhood and priesthood, linking all the worlds,—the heavens and the earths,—but he believed that this earth had lost much of its purpose,

its light, its keys, and its spirit,—its chief loss being the key of revelation. For instance, his conception might be expressed in the statement that the Masonic Church on earth ought to be in constant communion with the Masonic Church in the heavens, thus constituting a universal brotherhood indeed, notwithstanding its many nations, races, religions, civilizations, and lawgivers.

In this connection may properly be quoted some portions of an article communicated to the *Advocate*, printed at the home of the Grand Master of the State, and presumably from his pen :

“Having recently had occasion to visit the city of Navoo [the occasion was that of installing the officers of the Nauvoo Lodge], I cannot permit the opportunity to pass without expressing the agreeable disappointment that awaited me there. I had supposed, from what I had previously heard, that I should witness an impoverished, ignorant, and bigoted population, completely priest-ridden, and tyrannized over by Joseph Smith, the great prophet of these people.

“On the contrary, to my surprise, I saw a people apparently happy, prosperous, and intelligent. Every man appeared to be employed in some business or occupation. I saw no idleness, no intemperance, no noise, no riot ; all appeared to be contented, with no desire to trouble themselves with anything except their own affairs. With the religion of these people I have nothing to do ; if they can be satisfied with the doctrines of their new revelation, they have a right to be so. The constitution of the country guarantees to them the right of

worshiping God according to the dictates of their own conscience ; and if that can be so easily satisfied, why should we, who differ with them, complain? * * *

“During my stay of three days I became well acquainted with their principal men, and more particularly with their Prophet. I found them hospitable, polite, well informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased. Of course, on the subject of religion we widely differed, but he appeared to be quite as willing to permit me to enjoy my right of opinion, as I think we all ought to be to let the Mormons enjoy theirs. But instead of the ignorant and tyrannical upstart, judge my surprise at finding him a sensible, intelligent, companionable, and gentlemanly man. In frequent conversations with him he gave me every information that I desired, and appeared to be only pleased at being able to do so. He appears to be much respected by all the people about him, and has their entire confidence. He is a fine looking man, about thirty-six years of age, and has an interesting family.” * *

At about this date was organized the Female Relief Society, which has subsequently, in Utah, grown into a flourishing and powerful organization.

At about this date also began the somewhat curious relations between the Mormon people and James Arlington Bennett, of Long Island. He it was whose letters in the *New York Herald*, before alluded to, created quite a Mormon sensation in that day. Perhaps in some respects he took the clearest view of Joseph yet given by any Gentile,—

publishing him as the "Western Mohamet," the "Prophet of America," &c. As we have seen, the City Council of Nauvoo took cognizance of the journal in question, and Joseph conferred upon the talented writer the office of Inspector-General of the Nauvoo Legion.

Here is the record of that memorable military review by "Lieutenant-General Joseph Smith," which has been so often illustrated and alluded to in America and abroad:

"Saturday, 7th [April, 1842]. The Nauvoo Legion was on parade, by virtue of an order of the 25th of January, 1842, and was reviewed by Lieutenant-General Joseph Smith, who commanded through the day. * * * The weather was very fine. * * * In the afternoon the Legion was separated into cohorts, and fought an animated sham battle. * * * At the close of the parade Gen. Smith delivered a most animating and appropriate address, in which he remarked that his soul was never better satisfied than on this occasion."

One of the interesting features of the day was the presence of Judge Douglas and several eminent lawyers, court having been adjourned for the purpose. But a somewhat startling view is also brought to light in the significant fact that Gen. John C. Bennett repeatedly requested the Prophet to take part in the sham battle, urging him, in one instance, to command the first cohort in person, without his staff. Joseph, with the prophecy of his martyrdom now ever with him, seems to have taken the extreme significance of the case as the proper view. He says, under date of that day:

“If General Bennett’s true feelings towards me are not made manifest to the world in a very short time, then it may be possible that the gentle breathings of that Spirit, which whispered me on parade that there was mischief concealed in that sham battle, were false. A short time will determine the point. Let John C. Bennett answer at the day of judgment—Why did you request me to command one of the cohorts, and also to take my position without my staff, during the sham battle on the 7th of May, 1842, where my life might have been the forfeit, and no man have known who did the deed?”

Clearly Joseph felt that John C. Bennett was seeking to play the Judas to his chief. But on that occasion the cup passed from him, though, as he doubtless knew, it was but a postponement of the day of his inevitable sacrifice.

CHAPTER XXXV.

TREACHERY AND INTRIGUE—PROPHECY OF THE
MOUNTAIN REFUGE—LEGAL KIDNAPPING—HID-
ING FROM THE ENEMY—CORRESPONDENCE—
CHARACTER GLIMPSES—"BECAUSE I LIVE THEY
SHALL LIVE ALSO."

Perceiving the treacherous animus of John C. Bennett, Joseph took prompt and energetic measures for his removal from office in the Legion. But he was no mean antagonist; and by his subtle intriguing he so wrought upon the minds of the people round about Nauvoo as to cause serious apprehensions in the minds of many that it would result in an open conflict and a repetition of the horrors of Missouri.

Seeking to avoid the calamity and, if possible, to inaugurate decisive measures for the maintenance of order, Joseph petitioned Gov. Carlin for permission to hold the Legion in readiness for any emergency that might arise. The Governor's reply was well calculated to allay apprehension, he stating his belief in the improbability of any serious demonstration against Nauvoo, and affirming that the excitement incident to Bennett's disaffection was not so strong as to bias the opinion of the public at large. To this Joseph made generous and characteristic

reply, saying: "I am perfectly satisfied with regard to the subject under consideration and with your remarks. I shall consider myself and our citizens secure from harm under the broad canopy of the law under your administration. We look to you for protection in the event of any violence being used towards us, knowing that our innocence with regard to all the accusations in circulation will be duly evidenced before an enlightened public. Any service we can do the State at any time will be cheerfully done, for our ambition is to be serviceable to our country."

But the toils of fate had begun to close around him, and though we shall see a brave defence, his way is henceforth to be hedged with perils, growing deeper and darker until the crisis and the sacrifice.

On the 8th of August, 1842, he was arrested by the deputy sheriff of Adams Co., on a warrant issued by Gov. Carlin, founded on a requisition from Gov. Reynolds, of Missouri, upon the affidavit of Ex-Gov. Boggs, complaining of "the said Smith as being an accessory before the fact to an assault with an intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, on the night of the 6th of May, A. D, 1842." Through an informality of procedure, Joseph for the time being escaped incarceration under this warrant. The City Council of Nauvoo also came to the rescue by passing an ordinance regulating the mode of proceeding in cases of *habeas corpus* before the municipal court. This was a well-timed and effective blow to illegal and unjust persecution under color of law, and Joseph's enemies have now no recourse but kidnapping.

Just at this time also occurred Joseph's first marked prophecy, on record, concerning the removal of the saints to the Rocky Mountains. Says the record:

"Saturday, 6th [August, 1842]. Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge of Ancient York Masons, at Montrose, by Gen. James Adams, Deputy Grand Master of Illinois. While the Deputy Grand Master was engaged in giving the requisite instructions to the Master elect I had a conversation with a number of brethren, in the shade of the building, on the subject of our persecutions in Missouri, and the constant annoyance which has followed us since we were driven from that State. I prophesied that the saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some would live to go and assist in making settlements and building cities, and see the saints become a mighty people in the midst of the Rocky Mountains."

Joseph, as we have seen, had years previously forecast that "the path" of the president of the Twelve "lieth among the mountains;" and the exodus of Modern Israel, under a Moses whom the Lord would raise up, was quite an early revelation; but the historical landmark, pointing to the Rocky Mountains, is this prophecy to his Masonic brethren, on the 6th of August, 1842,—just about five years

before the feet of the pioneers emerged from the last mountain gorge into the beautiful valley of the Great Salt Lake.

But the effort to legally kidnap the Prophet continued, resulting in a corresponding effort, on the part of his friends, to shield him. And knowing the quality of Missouri justice, Joseph made pardonable effort to evade the officers, who seemed determined to drag him back to that State for slaughter. Says he :

“ Wednesday, 10th [August]. The deputy sheriff returned to Nauvoo, but I was absent, and he did not see me nor brother Rockwell. He endeavored to alarm my wife and the brethren with his threats if I was not forthcoming, but they understood the law in such cases, and his threats proved harmless.”

Then follows a circumstantial account of Joseph's consultation with friends, and final decision to evade the officers for the time being, which he did by departing in a skiff, at night, on the Mississippi River, to the friendly shelter of the farmhouse of Edward Sayers, where, on the 13th, he was joined by Emma, his wife.

Although now safe in his retreat, as the days pass more and more does he feel that the final controversy is near which is either to give him temporary peace or hasten the exodus of his people to the Rocky Mountains. But chafing with the tediousness of his seclusion, and stung with a sense of the injustice manifested towards him, he turns, like a stag at bay, and issues the following order to his Major-General of the Legion, intrusting its delivery to Emma :

HEADQUARTERS NAUVOO LEGION, }
August 14th, 1842. }

MAJOR-GENERAL LAW.

Dear General:—I take this opportunity to give you some instructions how I wish you to act in case our persecutors should carry their pursuits so far as to tread upon our rights as free-born American citizens. The orders which I am about to give you are the result of a long series of contemplations since I saw you. I have come fully to the conclusion, both since this last difficulty commenced, and before, that I would never suffer myself to go into the hands of the Missourians alive; and to go into the hands of the officers of this State is nothing more nor less than to go into the hands of the Missourians, for the whole farce has been gotten up unlawfully and unconstitutionally, as well on the part of the Governor as others, by a mob spirit, for the purpose of carrying out mob violence, to carry on mob tolerance in a religious persecution. I am determined therefore to keep out of their hands and thwart their designs if possible, that perhaps they may not urge the necessity of force and blood against their own fellow-citizens and loyal subjects, and become ashamed and withdraw their pursuits. But if they should not do this, and shall urge the necessity of force, and if by any means I should be taken, these are therefore to command you forthwith, without delay, regardless of life or death, to rescue me out of their hands. And further, to treat them, any pretensions to the contrary, as unlawful and unconstitutional, and as a mob gotten up for the purpose of a religious persecution to take away the rights of men.

“And further, that our chartered rights and privileges shall be considered by us as holding the supremacy in the premises, and shall be maintained; nothing short of the Supreme Court of this State

having authority to disannul them, and the municipal court having jurisdiction in my case. You will see, therefore, that the peace of the city of Nauvoo is kept, let who will endeavor to disturb it. You will also see that, whenever any mob force or violence is used on any citizen thereof, or that belongeth thereunto, that force or violence is immediately dispersed or brought to punishment; or meet it and contest it, at the point of the sword, with firm, undaunted and unyielding valor, and let them know that the spirit of old Seventy-Six and of George Washington yet lives, and is contained in the bosoms and blood of the children of the fathers thereof. If there are any threats in the city, let legal steps be taken, and let no man, woman or child be intimidated, nor suffer it to be done. * * You are therefore hereby authorized and commanded, by virtue of the authority which I hold, and commission granted me by the Executive of this State, to maintain the very letter and spirit of the above to the very best of your ability, to the extent of our lives and our fortunes, and to the lives and fortunes of the Legion, as also all those who may volunteer their lives and fortunes with ours, for the defence of our wives and children, our fathers and our mothers, our homes, our graveyards and our tombs, and our dead and their tombstones, and our dear-bought American liberties, with the blood of our fathers, and all that is dear and sacred to men." * * *

To this in due time was promptly returned Gen. Law's ringing answer:

"* * * I have also received from the hand of your lady your orders at length, respecting matters and things, and I am happy indeed to receive such orders from you, for your views on these subjects

are precisely my own. I do respond with my whole heart to every sentiment you have so nobly and so feelingly expressed, and while my heart beats, or this hand which now writes, is able to draw and wield a sword, you may depend on it being at your service in the glorious cause of liberty and truth, ready at a moment's warning to defend the rights of man, both civil and religious. Our common rights and peace is all we ask, and we will use every peaceable means in our power to enjoy them, but our rights we must have, peace we must have, if we have to fight for them."

In the excitement of the days following, many came in trepidation to Joseph; but his lofty courage and undaunted spirit was as a tower of strength to them. And his pen also was not idle. In a forcible communication to the *Times and Seasons*, entitled "Persecution," he recapitulated the terrors and outrages of Missourian intolerance, and affirming that the renewed effort to get him under the jurisdiction of that State was but a transparent effort to judicially murder him, he justified his evasion of arrest.

In his retreat he also formulated a plan of escape, which he communicated by letter to his wife Emma, then in Nauvoo. This was that himself, herself, and their children, should quietly depart together for the "Pine Country," so called, a region to the north-westward of Nauvoo, in the then Territory of Iowa, where, in seclusion and peace, they might await the subsidence of public clamor and excitement against him. This purpose he also communicated to Gen. Law. From both of them he received intimation that the necessity for such an extreme measure did not exist; but Emma, nevertheless, affirmed her

willingness to go if necessary, closing her letter with a declaration of unswerving faith and fidelity.

Nor should the record of those days be considered complete without a glance at the innermost feelings of the exiled Prophet, as laid bare in the following touching lines, excerpted from a lengthy diary note, under date of August 16th, 1842:

"Blessed is brother Erastus H. Derby. * * *

Let the light of eternal truth shine forth upon his understanding; let his name be had in everlasting remembrance; let the blessings of Jehovah be crowned upon his posterity after him, for he rendered me consolation in the lonely places of my retreat. How good and glorious it has seemed unto me to find pure and holy friends who are faithful, just and true, and whose hearts fail not. * *

How glorious were my feelings when I met that faithful and friendly band on the night of the 11th.

* * * What transports of joy swelled my bosom when I took by the hand, on that night, my beloved Emma,—she that was my wife, even the wife of my youth, and the choice of my heart. * *

What a commingling of thought filled my mind for the moment! Again she is here, even in the seventh trouble, undaunted, firm and unwavering, unchangeable, affectionate Emma. * *

There was brother Hyrum, who next took me by the hand. * * *

Thought I to myself, Brother Hyrum, what a faithful heart have you! O, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! * * *

Said I to myself, Here is brother Newel K. Whitney

also. How many scenes of sorrow have strewn our paths together, and yet we meet once more to share again. * * How warm that heart! How anxious that soul for the welfare of one who has been cast out and hated of almost all men. * * My heart was overjoyed as I took the faithful, hand by hand, that stood upon the shore,—William Law, William Clayton, Dimick Huntington, George Miller were there. * * These I have met in prosperity, and they were my friends; and I now meet them in adversity, and they are still my warmer friends. These love the God that I serve; they love the truths that I promulgate; they love those virtues and holy doctrines that I cherish in my bosom with the warmest feelings of my heart, and with that zeal which cannot be denied. I love friendship and truth; I love virtue and law; I love the God of Abraham, of Isaac, and of Jacob; and they are my brethren; and I shall live; and because I live they shall live also!" * * *

What an outpouring of love and divine greatness is this! And we are coming now in all the remaining phases of Joseph's life to this supreme manifestation of his character—his divine love for the brotherhood. In this there was never his equal, excepting Jesus, whose spirit dwelt in him. And, in his moments of spiritual exaltation, how Christlike were his words: "I love friendship and truth; I love virtue and law; I love the God of Abraham, Isaac, and Jacob; and they are my brethren; and I shall live; *and because I live they shall live also!*"

The fact that to his own secret soul he dared

such an utterance, goes far to prove his divine mission. What less was it than to say, "Because my Father giveth unto me eternal life, I will give eternal life unto these my disciples!"

CHAPTER XXXVI.

APPEAL TO GOV. CARLIN—JOSEPH'S REFLECTIONS AND
DIARY JOTTINGS—HE BOLDLY RETURNS TO NAU-
VOO—GOV. CARLIN SHOWS HIS HAND—JOSEPH
SUBMITS TO ARREST—GLIMPSES OF DOCTRINE
AND REVELATION—FREEDOM AGAIN.

In this emergency Emma wrote a touching appeal to Gov. Carlin, in behalf of her husband and the saints, in which she manifested no little skill as a logician and much pathos as an advocate.

The Governor made courteous reply, but took a very inconsistent view of the situation, even advising the Prophet to submit to arrest and take his chances of acquittal at the hands of Missouri justice. Knowing too well the inevitable outcome of such a proceeding, Joseph promptly decided to disregard the Governor's advice.

In the meantime, the reflections of his solitude are penned in his diary, and from it we are enabled to get the deepest glimpses of his character. Who can doubt the sincerity of the man when brought face to face with such passages as the following,—penned for no eye to see,—the very inmost of his soul laid bare :

“O Thou, who seest and knoweth the hearts of

all men; thou eternal, omnipotent, omniscient, and omnipresent Jehovah—God—thou Eloheim, that sitteth, as saith the Psalmist, ‘enthroned in heaven,’ look down upon thy servant Joseph at this time, and let faith on the name of thy son Jesus Christ, to greater degree than thy servant ever yet has enjoyed, be conferred upon him, even the faith of Elijah; and let the lamp of eternal life be lit up in his heart, never to be taken away; and let the words of eternal life be poured upon the soul of thy servant, that he may know thy will, thy statutes, and thy commandments, and thy judgments, to do them”

But though humble and suppliant in the presence of God, Joseph was truly fearless in the presence of men. At this very time (August 29th), on the occasion of a conference at Nauvoo, he suddenly appeared on the stand, to the surprise and delight of all present, and, among other things, gave the following specimen of his metal:

“I don't want you to fight, but go and gather tens, hundreds, and thousands, to fight for you. If oppression comes I will then show them that there is a Moses and a Joshua amongst us.” * * *

But renewed efforts being made by the officers to arrest him, he again eluded them, remaining in the city, however, at the residence of Bishop Hunter. In the meantime the ladies of the Relief Society petitioned Governor Carlin in his behalf, but with no better effect than had previously been seen.

Yet the spirit of his mission prevailed in Joseph, notwithstanding the distractions of the times, for at that moment he addressed to the church one of his great revelations, the principal subject of it being

baptism for the dead and the mission of Elijah in the last days.

Finally, Gov. Carlin resolved to show his hand, and on the 2d of October he proclaimed a reward of \$200 for Joseph's arrest. This seems to have been part of a concerted plan, as the Governor of Missouri, at the same time, offered a reward of \$300 for the same purpose. There is a vein of grim humor in Joseph's diary entry of the fact. Says he: "It is not expected that much will be effected by the rewards."

Just at this time James Arlington Bennett interposed a characteristic letter in the *New York Herald*, sagaciously urging Joseph to execute his now well known purpose of the exodus. Manifest destiny was clearly pointing the saints westward, and daring spirits throughout the country already began seriously to contemplate the prospect of Joseph and his people pioneering the nation to the Pacific coast. And thus, though hedged about by enemies and trouble, Joseph was fast rising in the public mind to the position of an extraordinary personage in the age.

Thomas Ford having now [December, 1842] succeeded Governor Carlin, Joseph sent to him a petition requesting immunity from arrest under Carlin's proclamation. To this the Governor made answer as follows:

SPRINGFIELD, Dec. 17th, 1842.

Dear Sir:—Your petition requesting me to rescind Governor Carlin's proclamation and recall the writ issued against you, has been received and duly

considered. I submitted your case and all the papers relating thereto to the Judges of the Supreme Court, or at least to six of them, who happened to be present. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause your arrest, but were equally divided as to the propriety and justice of my interference with the acts of Governor Carlin. It being, therefore, a case of great doubt as to my power, and I not wishing, even in an official station, to assume the exercise of doubtful powers, and inasmuch as you have a sure and effectual remedy in the courts, I have decided to decline interfering. I can only advise that you submit to the laws and have a judicial investigation of your rights. If it should become necessary for this purpose, to repair to Springfield, I do not believe that there will be any disposition to use illegal violence towards you; and I would feel it my duty in your case, as in the case of any other person, to protect you with any necessary amount of force from mob violence whilst asserting your rights before the courts, going to and returning.

I am most respectfully yours,

THOMAS FORD.

This being supported by a letter from Joseph's counsel, and also a note from Grand Master Adams, he resolved to offer no further obstacle to the officers of the law, and was accordingly arrested, under Governor Carlin's proclamation, by his friend Gen. Law. A writ of *habeas corpus* was at once applied for and duly obtained, whereupon Joseph journeyed to Springfield, where court was in session. There a new writ was issued by Governor Ford, and Joseph, finding bail, was released until the day

set down by the court for a hearing in the case. There being little business pending, the trial was appointed for an early day.

During his stay in Springfield, pending trial, the Prophet was visited by many ladies and gentlemen of distinction, and their conversations, mostly upon religious topics, called forth from him a number of doctrinal points, and opinions upon popular subjects. Among these it will be profitable to reproduce some of the more striking and peculiar. For instance, the following view concerning Christ's millennial reign, giving a decidedly different idea of that subject from the one popularly entertained among theologians. Joseph says :

“While in conversation at Judge Adams' during the evening [December 30th, '42], I said, Christ and the resurrected saints will reign *over* the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years.” * * *

And this to a company of distinguished gentlemen, Sunday, January 1st, 1843, explaining the nature of a prophet:

“If any person should ask me if I were a prophet I should not deny it, as that would give me the lie, for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness. But if I be a true teacher and witness, I must possess the spirit of prophecy, and that

constitutes a prophet. And any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected."

And the following, concerning the negro, is almost an exact prophecy of what has since happened. It is the more noteworthy as showing Joseph's position on the subject of human rights, just *twenty years* before Lincoln issued his immortal edict of emancipation:

"Had I anything to do with the negroes I would confine them by strict law to their own species, *and put them on a national equalization.*"

On the following Wednesday (January 4th) his case came on for trial, and as it involved a question of inter-State law, hinging upon the Constitution of the United States, no little interest was taken in the proceedings. It being, however, a mere question of law, to be judicially determined upon the facts, a decision was reached without much delay, and on the following day the opinion of the court was formally given by Judge Pope. The opinion was able and exhaustive, and closed with the judgment and order that "said Joseph Smith be fully released and discharged."

The Prophet is again emancipated. Justice, for once, has been done. But the awful will of heaven must be fulfilled. The martyr's testament must seal the dispensation. Doubt it or wonder at it as we please, this is the law; and Joseph's life and death are but another wondrous proof of it.

CHAPTER XXXVII.

REJOICING AT THE PROPHET'S DELIVERANCE—A
GREAT SERMON—SETTING UP THE KINGDOM—
THE ORACLES OF HEAVEN—HIS SACRIFICE AGAIN
FORETOLD.

The year 1843 was thus fairly and auspiciously opened to the saints by Joseph's release from the long and malignant persecution under which he and they had suffered; and their joy and gratitude found formal expression in a proclamation of thanksgiving, issued by the Twelve, under the hand of Brigham Young.

Returning at once to the themes of his mission, Joseph, on the 22d and the Sunday following, preached one of his most famous sermons. From among its novel and striking utterances we cull the following:

"Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

"Whenever there has been a righteous man on earth unto whom God revealed his word, and gave power and authority to administer in his name, and

where there is a priest of God, a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and in consequence of rejecting the gospel of Jesus Christ, and the prophets whom God hath sent, the judgments of God have rested upon people, cities and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which were destroyed for rejecting the prophets.

“Now I will give my testimony. I care not for man. I speak boldly and faithfully, and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man, unto whom God gives his oracles, there is the kingdom of God. And where the oracles of God are not, there the kingdom of God is not. * * *

“The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations we do not have the oracles of God; and if they have not the oracles of God they are not the people of God. But say you, what will become of the world, or of the various professors of religion who do not believe in revelation and the oracles of God as continued to his church in all ages of the world, when he has a people on earth? I tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world you will find it is so: they cannot escape the damnation of hell.

“As touching the gospel and baptism that John preached, I would say that John came preaching the gospel for the remission of sins. He had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. * *

“There is a difference between the kingdom of God and the fruits and blessings that flow from that kingdom, because there were more miracles, gifts, visions, healings, tongues, &c., in the days of Jesus Christ and his Apostles, and on the day of Pentecost, than under John’s administration. It does not prove by any means that John had not the kingdom of God any more than it would that a woman had not a milk-pan because she had not a pan of milk, for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.

“John was a priest after the order of Aaron, and had the keys of that priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, ‘There cometh one after me more mighty than I, the latchet of whose shoes I am not worthy to unloose.’ And Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchisedek priesthood and kingdom of God, and had before revealed the priesthood to Moses; yet Christ was baptized by John to fulfill all righteousness; and Jesus in his teachings says, ‘Upon this rock I will build my church, and the gates of hell shall not prevail against it.’ What rock? Revelation! * * *

"John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned by their own law, and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the Mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zachariah wrested the keys, the glory, the kingdom, the power from the Jews, by the holy anointing and decree of heaven. * *

"I know what I say; I understand my mission; * * God Almighty is my shield; * * I shall not be sacrificed until my time comes; then I shall be offered freely!"

The passages quoted are eminently suggestive. Notably this: "Where there is a prophet, a priest, or a righteous man, unto whom God gives his oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not!" In fact, the very alpha and omega of Joseph's teachings to his disciples signified that it was *present communion with heaven* that constituted the kingdom of God, or the church of Christ. The oracles of heaven cannot be silent. They are given to earth that man may have speech with heaven. Does not Joseph's own history sufficiently illustrate this? Joseph was the oracle of heaven, restored to earth! Divine speech was in and through him! When the heavens are silent there is no oracle; "and where the oracles of God are not, there the kingdom of God is not!"

And mark, his example is Israel, not Christendom.

The priesthood had continued from Aaron, but the oracles to the Jewish nation had been silent four hundred years, from Malachi to John the Baptist. Jehovah, through his angel Gabriel, had spoken to individuals, as instance Zachariah, and Joseph, and Elizabeth, and Mary; but not to the nation, for not until John had he an oracle through which to speak. "Then," says Joseph, who so well understood what the living oracles meant, "the son of Zachariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and the decree of heaven."

Nor should we neglect to emphasize his personal revealing, in the declaration concerning his own sacrifice. How exact the parallel: "My time is not yet come," says Jesus; "I shall not be sacrificed until my time comes," says Joseph, but "*then I shall be offered freely!*"

This sermon is indeed worthy to live, both as a chapter of theology and as a revelation of the significant meaning of the living oracles, as touching the matter of God's kingdom on the earth. And its significance appeals not only to Gentile Christians, but to Israel of the latter days.

CHAPTER XXXVIII.

JOSEPH SPURNS THE POLITICIANS—HIS PROPHECY TO
JUDGE DOUGLAS—MISSOURI'S PERSISTENT MA-
LEVOLENCE—SPEECH AT NAUVOO—A DRAMATIC
INCIDENT—AGAIN TRIUMPHANT.

Quite a marked historical accompaniment of the sermon just mentioned is the following sharp letter to the politicians who courted Joseph's "balance of power:"

NAUVOO, Jan. 23d, 1843.

EDITOR OF "WASP."

Dear Sir:—I have of late had repeated solicitations to have something to do in relation to the political farce about dividing the county, but as my ideas revolt at the idea of having anything to do with politics, I have declined, in every instance, having anything to do on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be let alone, that I may attend strictly to the spiritual welfare of the church.

Please insert the above, and oblige

JOSEPH SMITH.

Nothing of special historical interest occurred to the saints during the first half of 1843, though it should be understood that Nauvoo was growing

rapidly, the elders going on missions and returning, while the work in Great Britain flourished greatly. On the 18th of May, however, occurred the famous prophecy of Joseph to Judge Douglas, which is certainly worthy of record. The occasion was an after dinner talk with Judge Douglas, at Carthage, at which the Judge warmly seconded some remarks by Joseph concerning the treatment of the saints by Missouri. Turning to him he said, impressively : "Judge, you will aspire to the Presidency of the United States, and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you, and you will live to see and know that I have testified the truth to you ; for the conversation of this day will stick to you through life."

And the evidently implied meaning was, that if Douglas kept faith with the Prophet, he should be President of the United States.

The time foretold did come, although at the date of the prophecy Judge Douglas had not yet reached Congress. And at the time of its fulfillment not only the fate of Douglas, but of the Democratic party, was in the balance.

For years the elders, remembering Joseph's prophecy, watched with interest the rise of the "Little Giant" toward the pinnacle of his ambition, hoping and trusting that he would deserve, and reach, fruition ; but when, in his great Lexington speech, he cried to the nation, concerning Utah, "cut the loathsome ulcer out," with one accord, in every land, they exclaimed, "Douglas has proclaimed his own doom!"

It is but just, however, to state that during the

lifetime of Joseph, Douglas was true to his covenant.

But Missouri's persistent malevolence again manifested itself, and a fresh warrant was issued for the purpose of arresting the Prophet and dragging him before the courts of that State.

This warrant was served, and the arrest made in a most brutal and hasty manner, while Joseph was unprotected and alone with his family on a visit to his sister-in-law, near Dixon, in Lee County, and he was hurried away without a moment's respite, with the evident intent on the part of the officers to get him out of the State before the machinery of the law could be put in motion to release him. They were compelled to halt at Dixon, however, where the indignation of the citizens was aroused by their brutal conduct. Prompt measures were also instituted by his friends, and a writ of *habeas corpus* was quickly procured.

In the meantime the brethren at Nauvoo were not inactive. The news of Joseph's forcible abduction soon reached their ears. A company of 175 horsemen, under command of Generals Law and Rich, started the same evening in pursuit, with Apostle Woodruff's blessing on their heads and a barrel of gunpowder in their flasks, which he had donated for the expedition. It is unnecessary to add that although this company lost no time in overhauling the officers, they were not needed in the case, as the Prophet was already under the sheltering arm of the law. Owing to the absence of the nearest judge before whom the writ of *habeas corpus* could be returned, a journey to Quincy, 250 miles

distant, was determined upon. On the journey the purpose of the officers to forcibly abduct their prisoner was fully betrayed, but the brethren took good care that their purpose should be defeated. Finding that writs of *habeas corpus* could be heard and determined at Nauvoo, the officer in charge decided to proceed thither, instead of to Quincy, which point (Nauvoo) the party, after a fatiguing journey, reached on the 30th, being met on the outskirts of the town by a concourse of citizens, a band of music, &c., and escorted to the Prophet's home amid cheers of welcome and salvos of artillery.

At five o'clock in the afternoon of the same day Joseph met "the boys" in the grove by appointment, and delivered the following ringing speech:

"* * I meet you with a heart full of gratitude to Almighty God, and I presume you all feel the same. I hardly know how to express my feelings. I feel as strong as a giant. I pulled sticks with the men coming along, and I pulled up with one hand the strongest man that could be found. Then two men tried, but they could not pull me up. And I continued to pull, mentally, until I pulled Missouri to Nauvoo. * * * It is not so much my object to tell of my afflictions, trials and troubles, as to speak of the writ of *habeas corpus*, so that the minds of all may be corrected. It has been asserted by the great and wise men, lawyers and others, that our municipal powers and legal tribunals are not to be sanctioned by the authorities of the State; and accordingly they want to make it lawful to drag away innocent men from their families and friends, and have them put to death by ungodly men for

their religion. Relative to our city charter, courts, rights of *habeas corpus*, &c., I wish you to know and publish that we have all power; and if any man from this time forth says anything to the contrary, cast it into his teeth.

“ There is a secret in this. If there is not power in our charter and courts, then there is not power in the State of Illinois, nor in the Congress or Constitution of the United States; for the United States gave unto Illinois her constitution or charter, and Illinois gave unto Nauvoo her charters, ceding unto us our vested rights, which she has no right nor power to take from us. All the power there was in Illinois she gave to Nauvoo. I want you to hear and learn, O, Israel, this day, what is for the happiness and peace of this city and people. If our enemies are determined to oppress us and deprive us of our constitutional rights and privileges, as they have done, and if the authorities that are on the earth will not sustain us in our rights, nor give us that protection which the laws and Constitution of the United States, and of this State, guarantee unto us, then we will claim them from a higher power—from heaven—yea, from God Almighty.

“ I have dragged these men here by my hand, and will do it again; but I swear I will not deal so mildly with them again, for the time has come when forbearance is no longer a virtue. * * * I have no doubt but I shall be discharged by the municipal court. Were I before any good tribunal I should be discharged, as the Missouri writs are illegal and good for nothing—they are ‘without form and void.’ But before I will bear this unhallowed persecution

any longer, before I will be dragged away again among my enemies for trial, I will spill the last drop of blood in my veins. * * To bear it any longer would be a sin. * *

→ “I wish the lawyer who says we have no powers in Nauvoo may be choked with his own words. Don’t employ lawyers nor pay them money for their knowledge, for I have found that they don’t know anything. * * If mobs come upon you any more here, dung your gardens with them. We don’t want any excitement; but after we have done all, we will rise up, Washington like, and break off the hellish yoke that oppresses us. * *

“It did my soul good to see your feelings and love manifested towards me. I thank God that I have the honor to lead so virtuous and honest a people; to be your leader and lawyer, as was Moses to the children of Israel. Hosannah to Almighty God, who has delivered us thus from out of the seven troubles. I commend you to his grace, and may the blessings of heaven rest upon you, in the name of Jesus Christ. Amen.”

On Saturday, July 1st, the municipal court of Nauvoo met for the purpose of adjudicating the question of Joseph’s delivery to the agent of Missouri, the question turning on the establishment or non-establishment of the charge of treason, preferred against him by that State through its Executive. Hyrum Smith, Parley P. Pratt, Brigham Young, Geo. W. Pitkin, Lyman Wight and Sidney Rigdon were examined as witnesses in the case. Their testimony was unanimous as to the law-abiding and untreasonable character of the prisoner,

and also embodied a voluminous and circumstantial history of the Missouri difficulties, all tending to show that the prisoner was entitled to his discharge on the merits of the case. The finding of the court was then duly pronounced, and Joseph was once more free from the toils of his enemies.

A deputation of Pottawatamie chiefs having been in waiting several days to see the Prophet, he hastened to meet them, at the first practical moment after the trial, when the following remarkable interview took place :

The orator of the delegation being assured that all present were Joseph's friends, and that he might therefore speak confidentially, arose and, through the interpreter, said : " We as a people have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white man has hated us and shed our blood, until it has appeared as though there would soon be no Indian left. [We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live, and the Great Spirit has told us that he had raised up a great prophet, chief, and friend, who would do us great good and tell us what to do ; and the Great Spirit has told us that you are the man (pointing to Joseph). We have now come a great way to see you and hear your words, and to have you tell us what to do. Our horses have become poor, traveling, and we are hungry. We will now wait and hear your words."

Joseph was affected to tears. He arose and said:

"I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshiped the Great Spirit. The Great Spirit did them good. He was their friend, but they left the Great Spirit, and would not hear his words nor keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

"The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells me what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians: it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want. And it will not be long before the Great Spirit will bless you, and you will cultivate the earth, and build good houses like white men. We will give you something to eat and to take home with you."

At the close of the interview Joseph had an ox killed for them, and they were furnished with some more horses, and went home satisfied and contented.

It may be parenthetically remarked that this deed of kindness was indeed like "bread cast upon the waters," for in the dark days of the exodus the saints found welcome and rest for a season under the guardianship and shelter of the friendly Pottawatamies.

On Monday, July 3d, a special conference was called, when some eighty or more of the elders were chosen to go among the citizens of the various counties of Illinois, for the purpose of disabusing the public mind as to the attitude of the saints with regard to the laws of the land.

At a grove meeting, on Sunday, the 8th, Joseph addressed the saints, among other things of doctrine and precept pronouncing the following golden sentiments :

“The saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a ‘Mormon,’ I am bold to declare before heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample on the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination that may be unpopular and too weak to defend itself.

“It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race. Love of liberty was diffused into my soul by my grandfathers while they dandled me on their knees. * * *

“One of the grand fundamental principles of ‘Mormonism’ is to receive truth, let it come whence it may. * * *

“If I esteem mankind to be in error, shall I bear them down? No. I will lift them up, and in their own way, too, if I cannot persuade them my way is better; and I will not seek to compel any man to

believe as I do, only by the force of reasoning, for truth will cut its own way."

And from his sermon of the following Sabbath we excerpt this gem :

"Let me be resurrected with the saints, whether I ascend to heaven, or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors and make a heaven of it. Where this people are, there is good society. What do we care where we are, if the society be good?"

Two days later, July 12th, 1843, was given the famous revelation on the eternity of the marriage covenant, including plurality of wives. But as this revelation was not published to the world until after Joseph's death, it does not properly belong to this work.

But the Missourians, loth to abandon their purpose against the life of the Prophet, took the ground that the action of the authorities at Nauvoo was in the nature of a rescue of a prisoner from lawful authority, and that he should be delivered into their hands the same as though such action had not been taken. Taking this view of the case, and knowing that the citizens of Nauvoo would resist any further attempt to arrest Joseph, Gov. Reynolds, of Missouri, applied to the Governor of Illinois, requesting him to call out a militia force and compel Nauvoo to deliver him up. This Gov. Ford politely but promptly refused to do. And thus, for the time, Joseph completely won the issue.

CHAPTER XXXIX.

THE ELEMENTS OF JOSEPH'S DOOM—ANTI-MORMON DEMONSTRATIONS—MISSOURI PROPOSES TO INVADE ILLINOIS—GOV. FORD RESISTS—FAMOUS CORRESPONDENCE—APPEALS TO CONGRESS AND HIS NATIVE STATE—A CHRISTMAS JUBILATE.

Aside from the natural and inevitable opposition that seems to spontaneously hedge the path of every affirmative movement, there were in "Mormonism" so many points of marked divergence from the generally recognized landmarks of orthodoxy, that to the dispassionate historian, grasping the entire situation, little wonder appears in the fierce persecution which it met. Its fundamental assertion of renewed communication with heaven was as startling as it was innovative, and its bold affirmation that each and every of the churches were in apostacy, was infinitely offensive to their self-pride. Of course, in the same proportion that the interest of the new movement centred in its chief personage, the animus of the opposition also focalized upon him; hence the fierce malignity that sought his life. Like Christ before, Joseph was emphatically an innovater and iconoclast; indeed, he was *the* iconoclast of fifty years ago—Jehovah's thunderbolt against the priestcraft of his day.

But with, and out of, the rapidly increasing numerical strength of the saints, developed another element of danger, namely, their political power. Here their very unity and brotherhood—so emphatically elements of strength in other regards—were actually elements of peril. Voting as a unit, they held the balance of power in Illinois, and their solid front became at once a conspicuous target for the malignant shafts of the defeated politicians.

Thus did their peril broaden from a simply religious opposition into the fierce and unscrupulous enmity of a religious and political coalition. The Anti-Mormon sentiment at once began to take organic, and consequently formidable, shape. On Saturday, August 19th, just following the State election, in which the Democratic party had won the day by aid of the "Mormon" vote, the first of a series of Anti-Mormon meetings was held at Carthage. The ball, once in motion, gathered force and strength, being quickly reinforced by meetings elsewhere, all skilfully manipulated and organized, and from which was launched the standard Anti-Mormon venom of the day, in the disguise of the conventional "whereas" and the solemn "resolved."

Rumors also grew rife and anxiety-provoking, to the effect that the Missourians were about to organize a military force for the purpose of making a dash into Illinois and capturing the Prophet by force of arms. But Governor Ford being applied to in the matter, made no uncertain reply, saying: "I will consider it my duty to prevent the invasion of this State, if in my power, by any persons elsewhere for

any hostile purposes whatever." But for the Governor's prompt espousal of the cause of law and order on this occasion, it is not unlikely that the attempt would have been made, so heated and malevolent was the popular feeling in Missouri.

In the meantime the shadows of fate gather thicker and thicker around him, and again he is heard prophesying his death. But as though colored by the robust strength of his own nature, the prophecy is couched in defiant language: "I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished and I am ready to die."

And on the same occasion he said: "I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in the church but virtue, integrity, and uprightness."

For what, then, was this generation about to crucify him? Let the examples of the past make answer!

Ever thoughtful for the welfare of his people, and letting no opportunity pass in which he perceived a promise of benefit to them, we next find him interrogating the several Presidential aspirants of that year, as follows:

NAUVOO, ILL., Nov. 4, 1843.

Dear Sir:—As we understand you are a candidate for the Presidency at the next election, and as the Latter-day Saints (sometimes called "Mormons," who now constitute a numerous class in the school politic of this vast Republic) have been robbed of an immense amount of property, and

endured nameless sufferings, by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal, and honorable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings, without effect, we have judged it wisdom to address you this communication, and solicit an immediate, specific, and candid reply to, "What will be your rule of action relative to us as a people," should fortune favor your ascension to the Chief Magistracy?

"Most respectfully, sir, your friend, and the friend of peace, good order, and constitutional rights,

JOSEPH SMITH.

In behalf of the Church of Jesus Christ of Latter-day Saints.

A copy of the above was sent to John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay, and Martin Van Buren, the replies to which will appear hereafter.

At about this time also occurred a somewhat remarkable interchange of views, by letter, between James Arlington Bennett and the Prophet. An abstract of each is worthy of preservation. Mr. Bennett said he had had a most interesting visit from President Brigham Young, with whom he had had a glorious frolic in the clear blue ocean. This fact had left a very genial impression on his mind, but, said he, "Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most undeviating friend, without being governed by the smallest religious influence.

* * * But my mind is of so mathematical and philosophical a cast, that the divinity of Moses makes no impression on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination, whereas Moses derives his chief authority from prescription and the lapse of time. I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, Go ahead: you have my good wishes. You know Mahomet had his 'right hand man!'"

The letter closes with an intimation that the writer may settle in Illinois, and *may* run for Governor, and therefore his friendliness for the saints must be kept secret, to the mutual advantage of all concerned.

In his answer Joseph says: "How far you are capable of being 'a most undeviating friend, without being governed by the smallest religious influence,' will best be decided by your survivors. * * Without controversy, that friendship which intelligent beings would accept as sincere, must arise from love, and that love grow out of virtue, which is as much a part of religion as light is a part of Jehovah. Hence the saying of Jesus, 'Greater love hath no man than this, that a man lay down his life for a friend.' * * *

"Your good wishes to 'go ahead,' coupled with Mahomet and a 'right hand man,' are rather more vain than virtuous. Why, sir, Cæsar had his right

hand Brutus, who was his 'left hand' assassin,—not, however, applying the allusion to you. * * *

"The summit of your future fame seems to be hid in the political policy of a 'mathematical problem' for the Chief Magistracy of this State, which I suppose might be solved by 'double position,' where the errors of the proposition are used to produce a true answer.

"But, sir, when I leave the dignity and honor I received from heaven, to boost a man into power through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors, and where the wicked and unprincipled, as a matter of course, would seize the opportunity to flintify the hearts of the nation against me for dabbling at a sly game in politics—verily I say, when I leave the dignity and honor of heaven, to gratify the ambition and vanity of man, or men, may my power cease, like the strength of Samson when he was shorn of his locks while asleep in the lap of Delilah. * * *

"Shall I, who have witnessed the visions of eternity, and beheld the glorious mansions of bliss, and the regions and the misery of the damned,—shall I turn to be a Judas? Shall I, who have heard the voice of God, and communed with angels, and spake as moved by the Holy Ghost for the renewal of the Everlasting Covenant, and for the gathering of Israel in the last days,—shall I worm myself into a political hypocrite? Shall I, who hold the keys of the last kingdom, in which is the dispensation of the fullness of all things spoken by the mouths of all

the Holy Prophets since the world began, under the sealing power of the Melchisedek Priesthood,—shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's cat's-paw, and pettify myself into a clown, to act the farce of political demagoguery? No; verily no! The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood the mighty surges of the mighty waves for centuries, am impregnable, and am a faithful friend to virtue, and a fearless foe to vice,—no odds whether the former was sold as a pearl in Asia, or hid as a gem in America, and the latter dazzles in palaces, or glimmers among the tombs.

“I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers, and I solve mathematical problems of universities with truth—diamond truth; and God is my ‘right hand man.’” * * *

The tide of popular clamor had by this time set in so strongly that some counter action was clearly necessary. Accordingly the city of Nauvoo petitioned Congress upon the matter at issue, and Joseph addressed a powerful appeal to the “Green Mountain Boys” of his native Vermont, which was, however, quite as applicable to the entire country. As a sample of this stirring plea, we excerpt the following:

“I make this appeal to the sons of liberty of my native State for help to frustrate the wicked designs of sinful men. I make it to hush the violence

of mobs. I make it to cope with the unhallowed influence of wicked men in high places. I make it to resent the insult and injury made to an innocent, unoffending people by a lawless ruffian State. I make it to obtain justice where law is put at defiance. I make it to wipe off the stain of blood from our nation's escutcheon. I make it to show presidents, governors and rulers prudence. I make it to fill honorable men with discretion. I make it to teach senators wisdom. I make it to learn judges justice. I make it to point clergymen to the path of virtue. And I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men ; and Jesus Christ, the Son of God, is my Great Counselor."

The year being now near its close, Joseph, in reflecting upon its events, thus summarizes : "I have already had thirty-eight vexatious law suits, and have paid Missouri \$150,000 for land."

But in his diary record of Christmas day appears this delightful, homely relief from the record of oppression and persecution :

"Monday, 25th. This morning, about one o'clock, I was aroused by an English sister, Lettice Rush-ton, widow of Richard Rushton, accompanied by three of her sons, with their wives, and her two daughters, with their husbands, and several of her neighbors, singing, "Mortals, awake ! with angels join," &c., which caused my soul to thrill with pleasure. All of my family arose to hear the serenade, and I felt to thank my Heavenly Father

for their visit, and blessed them in the name of the Lord."

"Mortals awake! with angels join," was a theme which none so well as Joseph, in that day, could understand. Truly a Godlike child was this man, whom his age knew not.

CHAPTER XL.

ADAM THE PATRIARCHAL GOD OF THE EARTH—ALL
REVELATIONS FROM JEHOVAH TO EARTH COME
THROUGH HIM—GRAND COUNCIL OF THE AN-
CIENT OF DAYS—ONE COMES LIKE UNTO THE
SON OF MAN—JESUS HOLDS THE KEYS OF THE
UNIVERSE.

Turning, for the moment, from the merely historical thread, let us listen to Joseph's expounding of the Patriarchal Order of the heavens and the earth. Says he :

"The priesthood was first given to Adam ; he obtained the first presidency, and held the keys of it from generation to generation. He obtained it in the creation, before the world was formed, as in Genesis i, 20, 26, 28. He had dominion given him over every living creature. He is Michael the archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel. He stands next in authority to Adam in the priesthood. He was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth and then in heaven.

"The priesthood is an everlasting principle, and existed with God from eternity, and will to eternity,

without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is by Adam's authority. Daniel vii., 7, speaks of the Ancient of Days. He means the oldest man, our father Adam, Michael. He will call his children together and hold a council with them, to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ,—that which was delivered to him as holding the keys of the universe,—but retains his standing as head of the human family." * * *

Years later Brigham Young sent the "proclamation to all the world" that "Adam is the Father and God of the whole human family." It startled the orthodoxy of some of the Elders more than it did the nations. But here, in this exposition of the Patriarchal Order of the Earth, we clearly see where Brigham got his authority. What more could he have possibly said, concerning Adam's Patriarchal Rule over the Earth, than Joseph says, when he declares that "the keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven it is by Adam's authority. He is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council."

It is *Adam's* grand council, called to prepare his children for the coming of the Son of Man, to whom, at his appearing, Adam delivers up the keys of the earth as a world, "but retains his standing as head [or God] of the human family."

The Christ of all holds "the keys of the universe!" and Joseph has revealed him as Jesus. This is in effect what he declared elsewhere, that all the worlds of the universe were created, and will be saved, "by the very same Saviour of ours!" And Father Adam stands to his world precisely in the same relation that each Patriarchal God stands to his, while Christ is the "Lord of All," holding the keys of the universe. With this may also be blended the following passages from Joseph's revelations upon Michael, embodied in the Doctrine and Covenants :

"And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. * * *

"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all. * * *

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel."

Here, then, we have Michael, or Adam, presented as the "Seventh Angel." He is new to the earth in the office-character of Omega. In the beginning he was the First Angel—the Alpha. Thus to his earth as Christ is to the universe. And it is thus that

the Ancient of Days will sit in the Dispensation of the Fullness of Times, which Joseph has opened with the keys which all the "Eliases" of former ages gave to him, not excepting the key which Michael gave.

For a full comprehension of Joseph's vision of the Grand Council of the Ancient of Days, we must present also the celestial scene from Daniel, to which he so often refers :

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire.

"A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened." * * *

Then the grander scene of a later period :

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The King of Zion had come—come with the "clouds of heaven." And what are these clouds of

heaven but his celestial host? He had come, with the archangels of the universe, to reign with Adam and his elect a thousand years. But shall he not reign his Millennium over other worlds? Has not the Christ thus reigned? Joseph says he is holding the keys of the universe,—an old, old universe,—when he presents himself to our Father Adam, as Lord of All, to spend with him a millennial period.

CHAPTER XLI.

THE THEME OF ZION—CHRIST BRINGING ZION FROM ALL HIS CREATIONS—MOUNT ZION CELESTIALIZED—THE ONE HUNDRED AND FORTY-FOUR THOUSAND SAVIOURS—GOD DWELLETH IN ETERNAL BURNINGS—THE “SEA OF GLASS.”

And in this connection let us also listen to Joseph's expounding of the theme of Zion. In the Book of Enoch he reveals that “The Lord came and dwelt with his people, and they dwelt in righteousness. * * And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them. * * But lo Zion in process of time was taken up into heaven! And the Lord said unto Enoch, behold my abode forever.”

Thus it appears that Zion was set up by Enoch in the early ages of the earth, and the Lord came and dwelt with him and his people. During this partial millennium they learned the laws of celestial science, and by them became translated—a type of what is to be done under the reign of Christ in the grand millennium.

But concerning what the King of Zion had already done before Enoch's day, hear what Enoch says:

“You have taken Zion to your own bosom from all your creations, from all eternity to all eternity.”

Then hear what the King of Zion said he would do in the last days, when the “times of the restitution of all things” should come in :

“And righteousness will I send down out of heaven : and truth will I send forth out of the earth to bear testimony of my Only Begotten ; his resurrection from the dead ; yea, and also the resurrection of all men ; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare ; a Holy City, that my people may gird up their loins, and be looking forth for the time of my coming ; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us ; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other ; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made ; and for the space of a thousand years shall the earth rest.”

So, according to the above, it is indeed true, as presented in the foregoing chapter, that Christ brings with him Zion from all his creations, to meet Adam and Enoch and all the Ancients of Days, to reign a thousand years in the earth's sphere. He shall bring all his holy angels with him ! A grand jubilee of worlds this, to welcome earth into their celestial sphere,—and the Ancients of worlds come

down to accomplish her deliverance by their heavenly powers,—to give to her the new celestial birth, and baptize her with fire and the Holy Ghost. Then will the poet's exultant strain be realized :

“He will come down with heavenly power
To carry us above!”

Once afterwards, on the American Continent, according to the Book of Mormon, there was something like a Zion established. And now, in the dispensation of the fullness of times, when Jesus is to bring Zion from all his creations, Joseph has been sent to re-establish the earthly Zion in America, that a people may be prepared by the ministration of angels and the outpouring of the Holy Ghost, to meet Messiah.

At first, as we have seen, the saints looked upon Kirtland as Zion. But Joseph told them it was but one of her stakes. Then Jackson Co., Missouri, was looked upon as their Zion. But again he enlightened them by declaring that it was not Zion, but her centre stake. Then they wanted Zion to be established at Nauvoo. And then it was he proclaimed that *All America was Zion*. Messiah shall reign over all America first, as the initial of the glorious consummation. This was the burden of Joseph's prophecies from the beginning.

And the crowning prophecies of the Hebrew prophets, concerning Zion of the last days, Joseph applies to America. His universal theology, it will be remembered, makes the patriarchs of this continent to be the highest inspiring geniuses of their descendants—the Hebrew prophets. For instance,

Michael, or Adam, whom Gabriel told Daniel was the Prince of his people, or the chief Archangel of the Hebrews; Gabriel, or Noah, being himself one of their Archangels, and Enoch, to whom Jude refers, another. Joseph also makes Zion, or America, the vast theatre of the gathering of the Israel of which we have treated, namely, those nations who have, in the preparatory work of Jehovah, manifested the spirit of an Israel; while Jerusalem, during the millennium, becomes the theatre of action for the Jews.

From some of the Hebrew prophecies catch we here a glimpse of the future grandeur of the American civilization—the work of the Lord in this Promised Land :

“ Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee. * *

“ And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

“ And they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. * *

“ Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; behold his reward is with him, and his work before him.

“ And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.”

That the Jewish prophets applied the subject of their inspirations specially to Jerusalem of Palestine, there can be no doubt; but Joseph, giving the spirit of the broader view of Israel, swept their themes

over to America, where Messiah was going to reign. Yet is the restoration of the Jews contemplated in his view, and Jerusalem rises again after the glory of the Lord has risen on Zion. Nations other than the Jews have come of Abraham, and all are to be gathered in the last days. This cannot be accomplished in little Palestine. The subject was too vast for the comprehension of the Jewish prophets. It remained for Joseph to reveal the whole Israel of God, and designate their gathering place.

Michael's prophecy is finely illustrative of the subject :

“ But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills ; and many people shall flow unto it.

“ And many nations shall come, and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

“ And he shall judge among many people ; and rebuke strong nations afar off ; and they shall beat their swords into plough-shares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more.”

This can never be fulfilled by a little nation restored to Palestine ; but the very hope of this age is that all of it and more will be the result of American civilization when that reign of righteousness

shall be brought in. For this Washington and his brethren established American independence; and to make straight the way for this reign of righteousness, it may be added, Joseph was sent by Messiah,—for this his blood was shed as the testament of his Messianic mission.

But see how the vision of Zion is enlarged when the Ancient of Days and Jesus—holding the keys of the universe—come down with celestial hosts to take part with mortals in the millennial action, with America as the literal Zion of earth in the last days.

And that we may clearly understand what the reign of Messiah and his celestial hosts *over* the earth during a millennium signifies, let us return to Joseph's exposition :

“Christ and the resurrected saints will reign *over* the earth during the thousand years. They will not probably dwell *upon* the earth, but will visit it, when they please, or when it is necessary, to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.”

This seems clear enough for all to understand the millennium; and we make bold to say that Joseph never revealed the millennial reign of Christ in any different light.

And there is sound reason at the foundation of this view; for how could the reign of Christ for a thousand years, with his “*resurrected saints*,” be other than according to this revealing? Were

millions of Archangels—celestial empires of them—with their universal Messiah to come down *upon* the earth in their glory, they would consume all flesh. Even the earth herself would melt in their presence.

True, such is to be the consummation, *after* the millennium, but then shall the earth be translated, or celestialized, and the celestial saints shall dwell in everlasting burnings, in the presence of God, forever and ever. Therefore is it well said by Joseph that those nations who, during the millennium, have not been prepared for this great change, “must eventually be destroyed from the earth.”

John the Revelator says: “I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”

Joseph also has seen this, and has revealed what Enoch saw. 'Tis the vision of John enlarged. Zion is coming down from all the creations of God.

The heavenly Zion, then, is approaching the earth—coming down from God out of heaven—and it is drawing as near to the Zion of mortals—America—as is yet possible for Messiah to come. For “who may abide the day of his coming? and who shall stand when he appeareth?” Joseph was incarnated in America expressly to prepare for the day of his coming. He saw Messiah in the temple at Kirtland, and at other times “when in the spirit,” when baptized with the Holy Ghost.

Joseph very nearly declared, as plain as language could speak, that the Ancient of Days is even now sitting with his grand council in his heavenly Zion.

What else does Joseph's mission mean? Has not the Ancient of Days, and even the King of the Universe, visited the earth for the purposes of the millennium? Hear what the Prophet says at a date later than the revelation on the Ancient of Days :

“The sound saluted my ears, We are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First Born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.”

Let us remember, also, in connection with this, Joseph's practical talk while in Liberty jail, concerning a congress of angels at that time in session over the earth!

The Ancients of Days shall sit—not only the ancients of this earth, but also the ancients from *all* Messiah's creations—and they shall meet “Enoch and his band,” according to the covenant, to spend with Adam and his resurrected sons and daughters a millennial era.

And the earth will feel their celestial influence. Is not this the meaning of the wondrous developments of this age? Truly the Ancients are at times among us, and the church of the First Born, the King of Zion, is beginning his reign over the earth!

During the millennium the East is also to be resuscitated and Jerusalem restored. Joseph has prophesied that Great Britain will be greatly instrumental in this. Orson Hyde has also thus

prophesied. But the Jews will not receive their Messiah till after the thousand years. Says Joseph :

“The battle of Gog and Magog will be after the millennium. The remnant of all nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium.”

It is at that battle that Messiah shall come and deliver them. “And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son.” “And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends.”

“And I will bring the third part through the fire [the rest are destroyed], and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.”

Then also will the prophetic words be realized: “The Lord shall reign in Mount Zion and in Jerusalem before his Ancients gloriously.”

With this let us now also consider the view which Joseph gives of this earth celestialized:

“This earth, in its sanctified and immortal state, will be made like unto crystal, and will be a *Urim* and *Thummim* to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifested to those who dwell on it.”

Of Mount Zion celestialized he says: “There will be one hundred and forty-four thousand Saviours on Mount Zion, and with them an innumerable host

that no man can number." And in the same connection he says : " God Almighty himself dwells in eternal fire ; flesh and blood cannot dwell there, for all corruption is devoured by the fire. Our God is a consuming fire. When our flesh is quickened by the Spirit there will be no blood in the tabernacle.

* * Immortality dwells in everlasting burnings.
* * All men who are immortal dwell in everlasting burnings."

True, Joseph taught his disciples that this earth is the home of the race of Adam, and that the Saints would possess it for their eternal abode ; that the tabernacle of God would be in their midst ; that he would dwell with them *upon* the earth, and that they should reign *upon* the earth as kings and Priests to God and the Lamb forever and forever. But that will be when the Saints and the earth are immortalized. The millennial reign is to bring the earth into this condition, and the "last great change" consummates the transformation ; and thus the Saints, prepared by the powers of an endless life, will not be consumed by the grand revealing of the glory of that God who "dwells in everlasting burnings."

The elders also apply the following from Isaiah : " And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem :

" When the Lord shall have washed away the filth from the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and the spirit of burning.

“And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.”

But Joseph, as previously seen, has placed this event of the purging of Jerusalem by the “spirit of burning” after the battle of Gog and Magog, at the end of the millennium, when the Jews shall have been delivered by their Messiah and he has made himself known unto them.

At that time the earth will be rapidly passing into her great celestial change, through the wondrous development of celestial science, on her face and within her sphere, applied by the powers of that Zion which has been coming down out of heaven to meet the Zion of the earth. Here is the view of that final meeting, as given in the Doctrine and Covenants:

“The Lord hath redeemed his people,
“And Satan is bound and time is no longer :
“The Lord hath gathered all things in one :
“The Lord hath brought down Zion from above :
“The Lord hath brought up Zion from beneath :
“The earth hath travailed and brought forth her strength :
“And truth is established in her bowels :
“And the heavens have smiled upon her :
“And she is clothed with the glory of God :
“For he stands in the midst of his people.”

Thus are immortals to celebrate the earth's celestialization. Thus is earth to become as the Sea of Glass—as a vast *Urim* and *Thummim*—no longer in need of a borrowed light !

And this is Zion in all her glory !

CHAPTER XLII.

CALHOUN'S REPLY TO JOSEPH'S INTERROGATORY—
JOSEPH ANSWERS HIM—HIS OWN PRESIDENTIAL
MANIFESTO.

Letters from the Presidential candidates now began to arrive, in answer to the Prophet's inquiry, noted in a preceding chapter. The first was from John C. Calhoun, as follows:

FORT HILL, 2d December, 1843.

Sir.—You ask me what would be my rule of action relative to the Mormons, or Latter-day Saints, should I be elected President, to which I answer, that if I should be elected I would strive to administer the government according to the Constitution and the laws of the Union; and that as they make no distinction between citizens of different religious creeds, I should make none. As far as it depends on the Executive department, all should have the full benefit of both, and none should be exempt from their operation.

But as you refer to the case of Missouri, candor compels me to repeat what I said to you at Washington, that, according to my views, the case does not come within the jurisdiction of the Federal Government, which is one of limited and specific powers.

With respect, I am, &c., &c.,

J. C. CALHOUN.

Mr. Joseph Smith.

To this letter Joseph made one of his most characteristic replies. It was as follows :

NAUVOO, ILL., January 2d, 1844.

Sir:—Your reply to my letter of last November, concerning your rule of action towards the Latter-day Saints, if elected President, is at hand; and that you and your friends of the same opinion relative to the matter in question may not be disappointed as to me or my mind upon so grave a subject, permit me, as a law-abiding man, as a well-wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God by all, according to the dictates of every person's own conscience, to say I am surprised that a man or men in the highest stations of public life should have made up such a fragile "view" of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world or the world to come.

To be sure, the first paragraph of your letter appears very complacent and fair on a white sheet of paper. And who, that is ambitious for greatness and power, would not have said the same thing? Your oath would bind you to support the Constitution and laws; and as all creeds and religions are alike tolerated, they must, of course, all be justified or condemned according to merit or demerit. But why, tell me, why are all the principal men held up for public stations so cautiously careful not to publish to the world that they will judge a righteous judgment, law or no law? For laws and opinions, like the vanes of steeples, change with the wind.

One Congress passes a law, another repeals it; and one statesman says that the Constitution means this, and another that; and who does not know that all may be wrong? The opinion and pledge, therefore, in the first paragraph of your reply to my

question, like the forced steam from the engine of a steamboat, makes the show of a bright cloud at first, but when it comes in contact with a purer atmosphere, dissolves to common air again.

Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that, "according to your view, the Federal Government is one of limited and specific powers," and has no jurisdiction in the case of the "Mormons." So, then, a State can at any time, expel any portion of her citizens with impunity, and, in the language of Mr. Van Buren, frosted over with your gracious "views of the case," though the cause is ever so just, Government can do nothing for them, because it has no power.

Go on, then, Missouri, after another set of inhabitants (as the Latter-day Saints did) have entered some two or three hundred thousand dollars' worth of land, and made extensive improvements thereon. Go on, then, I say; banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their land and property as spoil; and let the Legislature, as in the case of the "Mormons," appropriate a couple of hundred thousand dollars to pay the mob for doing that job, for the renowned Senator from South Carolina, Mr. J. C. Calhoun, says the powers of the Federal Government are so specific and limited that it has no jurisdiction of the case! O, ye people who groan under the oppression of tyrants!—ye exiled Poles, who have felt the iron hand of Russian grasp!—ye poor and unfortunate among all nations! Come to the asylum of the oppressed; buy ye lands of the General Government; pay in your money to the treasury to strengthen the army and the navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation; but remember a

"sovereign State" is so much more powerful than the United States—the parent Government—that it can exile you at pleasure, mob you with impunity, confiscate your lands and property, have the Legislature sanction it,—yea, even murder you as by edict of an emperor, and it does no wrong; for the noble Senator of South Carolina says the power of the Federal Government is so limited and specific that it has no jurisdiction of the case! What think ye of *imperium in imperio*?

Ye spirits of the blessed of all ages, hark! Ye shades of departed statesmen, listen! Abraham, Moses, Homer, Socrates, Solon, Solomon, and all that ever thought of right and wrong, look down from your exaltations, if you have any, for it is said, "In the midst of counselors there is safety;" and when you have learned that fifteen thousand innocent citizens, after having purchased their lands of the United States and paid for them, were expelled from a "sovereign State," by order of the Governor, at the point of the bayonet, their arms taken from them by the same authority, and their right of migration into said State denied, under pain of imprisonment, whipping, robbing, mobbing, and even death, and no justice or recompense allowed; and, from the Legislature, with the Governor at the head, down to the justice of the peace, with a bottle of whiskey in one hand and a bowie knife in the other, hear them all declare that there is no justice for a "Mormon" in that State; and judge ye a righteous judgment, and tell me when the virtue of the States was stolen, where the honor of the General Government lies hid, and what clothes a Senator with wisdom! O, nullifying Carolina! O, little tempestuous Rhode Island! Would it not be well for the great men of the nation to read the fable of the partial judge; and when part of the free citizens of a State had been expelled contrary to the

Constitution, mobbed, robbed, plundered, and many murdered, instead of searching into the course taken with Joanna Southcott, Ann Lee, the French prophets, the Quakers of New England, and rebellious negroes in the slave States, to hear both sides and then judge, rather than to have the mortification to say, "O, it is *my* bull that has killed *your* ox! That alters the case! I must inquire into it; and if—and if—"

If the General Government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people. A real "bull beggar" upheld by sycophants. And although you may wink to the priests to stigmatize, wheedle the drunkards to swear, and raise the hue and cry of "Impostor! false prophet! G—d d—n old Joe Smith!" yet remember, if the Latter-day Saints are not restored to all their rights and paid for all their losses, according to the known rules of justice and judgment, reciprocation and common honesty among men, that God will come out of his hiding place and vex this nation with a sore vexation; yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight. Where is the strength of Government? Where is the patriotism of a Washington, a Warren, and Adams? And where is a spark from the watch-fire of '76, by which one candle might be lit that would glimmer upon the confines of Democracy? Well may it be said that one man is not a State, nor one State the nation.

In the days of General Jackson, when France refused the first instalment for spoliation, there was power, force, and honor enough to resent injustice and insult, and the money came. And shall Missouri, filled with negro drivers and white men

stealers, go "unwhipped of justice" for tenfold greater sins than France? No! verily no! While I have power of body and mind—while water runs and grass grows—while virtue is lovely and vice hateful, and while a stone points out a sacred spot where a fragment of American liberty once was, I or my posterity will plead the cause of injured innocence, until Missouri makes atonement for all her sins, or sinks disgraced, degraded, and damned to hell, "where the worm dieth not, and the fire is not quenched."

Why, sir, the power not delegated to the United States and the States belongs to the people, and Congress sent to do the people's business has all power. And shall fifteen thousand citizens groan in exile? O, vain men! will ye not, if ye do not restore them to their rights and \$2,000,000 worth of property, relinquish to them (the Latter-day Saints), as a body, their portion of power that belongs to them according to the Constitution? Power has its convenience as well as inconvenience. "The world was not made for Cæsar alone, but for Titus too."

I will give you a parable. A certain lord had a vineyard in a goodly land, which men labored in at their pleasure. A few meek men also went and purchased with money from some of these chief men that labored at pleasure a portion of land in the vineyard, at a very remote part of it, and began to improve it, and to eat and drink the fruit thereof, when some vile persons, who regarded not man, neither feared the lord of the vineyard, rose up suddenly and robbed these meek men, and drove them from their possessions, killing many.

This barbarous act made no small stir among the men in the vineyard, and all that portion who were attached to that part of the vineyard where the men were robbed, rose up in grand council, with their chief man, who had firstly ordered the deed to be

done, and made a covenant not to pay for the cruel deed, but to keep the spoil, and never let those meek men set their feet on that soil again, neither recompense them for it.

Now these meek men, in their distress, wisely sought redress of those wicked men in every possible manner, and received none. They then supplicated the chief men, who held the vineyard at pleasure, and who had the power to sell and defend it, for redress and redemption; and those men, loving the fame and favor of the multitude more than the glory of the lord of the vineyard, answered: "Your cause is just, but we can do nothing for you, because we have no power."

Now when the Lord of the vineyard saw that virtue and innocence was not regarded, and his vineyard occupied by wicked men, he sent men and took the possession of it to himself, and destroyed these unfaithful servants, and appointed them their portion among hypocrites.

And let me say that all men who say that Congress has no power to restore and defend the rights of her citizens, have not the love of the truth abiding in them. Congress has power to protect the nation against foreign invasion and internal broil; and whenever that body passes an act to maintain right with any power, or to restore right to any of her citizens, it is the supreme law of the land. And should a State refuse submission, that State is guilty of insurrection or rebellion, and the President has as much power to repel it as Washington had to march against the "whiskey boys of Pittsburgh," or General Jackson had to send an armed force to suppress the rebellion of South Carolina.

To close, I would admonish you, before you let your "candor" compel you again to write upon a subject great as the salvation of man, consequential as the life of the Saviour, broad as the principles of

eternal truth, and valuable as the jewels of eternity, to read in the eighth section and first article of the Constitution of the United States, the first, fourteenth and seventeenth "specific" and not very "limited powers" of the Federal Government, what can be done to protect the lives, property and rights of a virtuous people, when the administrators of the law and lawmakers are unbought by bribes, uncorrupted by patronage, untempted by gold, unawed by fear, and uncontaminated by tangling alliances—even like Cæsar's wife, not only unspotted, but unsuspected! And God, who cooled the heat of a Nebuchadnezzar's furnace, or shut the mouths of lions for the honor of a Daniel, will raise your mind above the narrow notion that the General Government has no power, to the sublime idea that Congress, with the President as Executor, is as almighty in its sphere as Jehovah is in his.

With great respect, I have the honor to be,

Your obedient servant,

JOSEPH SMITH.

But the Prophet, becoming tired of fruitlessly appealing to men in high places, now boldly issues his views, in the form of a manifesto, as follows:

Views of the powers and policy of the Government of the United States.

Born in a land of liberty, and breathing an air uncorrupted with the sirocco of barbarous times, I ever feel a double anxiety for the happiness of all men, both in time and in eternity.

My cogitations, like Daniel's, have for a long time troubled me when I viewed the condition of men throughout the world, and more especially in this boasted realm, where the Declaration of Independence "holds these truths to be self-evident, that all

men are created equal ; that they are endowed by their Creator with certain inalienable rights ; that among these are life, liberty, and the pursuit of happiness ;" but at the same time some two or three millions of people are held as slaves for life, because the spirit of them is covered with a darker skin than ours ; and hundreds of our own kindred for an infraction, or supposed infraction, of some otherwise statute, have to be incarcerated in dungeon glooms, or suffer the more moral penitentiary gravitation of mercy in a nutshell, while the duelist, the debauchee, and the defaulter of millions, and other criminals, take the uppermost rooms at feasts, or, like the bird of passage, find a more congenial clime by flight.

The wisdom which ought to characterize the freest, wisest, and most noble nation of the nineteenth century, should, like the sun in his meridian splendor, warm every object beneath its rays ; and the main efforts of her officers, who are nothing more or less than the servants of the people, ought to be directed to ameliorate the condition of all, black or white, bond or free, for the best of books says, "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Our common country presents to all men the same advantages, the same facilities, the same prospects, the same honors, and the same rewards ; and without hypocrisy, the Constitution, when it says, "we, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America," meant just what it said, without reference to color or condition, *ad infinitum*.

The aspirations and expectations of a virtuous people, environed with so wise, so liberal, so deep,

so broad, and so high a character appears in said Constitution, and those to whom the administration is entrusted, with as much sanctity as the saints are treated in heaven, and in concord and union, like the saints should bear witness,

"Forever singing as the
"The hand that made us

Unity is power; and when we consider the importance of it to the stability of our country, I am astounded at the silly measures of some parties to foment discord in order to ride on the current of popular excitement. I am less surprised at the stretches of logic and notions of right which too often appear in the resolutions, to pave the way to some political scheme, as destitute of intrinsic merit, when the heart is of the milk of human kindness.

The respected and venerable President, in his inaugural address, made more than a year ago, shows what a beautiful prospect a virtuous nation presents to the eye. There is space for enterprise, heads for heroes, and hearts for valor. He said: "A rising nation spreads over a fruitful land, traversing all the seas, the productions of their industry, engaged in commerce with nations, who feel power and are advancing rapidly to destinies beyond the mortal eye—when I contemplate the grand objects, and see the honor, the hopes of this beloved country connected with the issue and the auspices of this day, I am filled with contemplation, and humble myself before the magnitude of the undertaking."

truly soul-stirring to a good fathers have fallen asleep" men have unrobed the Gov- and the people, if not in dust both, have to lament in pov- ness, while demagogues build d South, East and West, to ll it is better times. But year e people to *hope*, till the very State Legislature, is as horri- friend of his country as the " is to children, or "Crock- on to meek men. * * *

Jackson, upon his ascension to e Chief Magistracy, said: "As ent is administered for the good regulated by their will, as long e rights of person and property, e and of the press, it will be nd so long as it is worth defend- ia will cover it with an impene-

Administration may be denomi- of American glory, liberty, and national debt, which in 1815, on ceding war, was \$125,000,000, and dually, was paid up in his golden ons were made to distribute the among the several States. And ot, to use his own words in his retired, leaving "a great people appy, in the full enjoyment of lib- honored and respected by every ld."

en of sixty years, our blooming to decline under the withering Van Buren. Disappointed ambi- power, pride, corruption, party spirit,

faction, patronage, perquisites, fame, tangling alliances, priestcraft, and spiritual wickedness in high places, struck hands and reveled in midnight splendor.

Trouble, vexation, perplexity, and contention, mingled with hope, fear and murmuring, rumbled through the Union and agitated the whole nation, as would an earthquake at the centre of the earth, the world heaving the sea beyond its bounds and shaking the everlasting hills, so, in hopes of better times, while jealousy, hypocritical pretensions, and pompous ambition were luxuriating on the ill-gotten spoils of the people, they arose in their majesty like a tornado and swept through the land, till General Harrison appeared as a star among the storm-clouds for better weather. * * *

No honest man can doubt for a moment that the glory of American liberty is on the wane, and that calamity and confusion will sooner or later destroy the peace of the people. Speculators will urge a national bank as a savior of credit and comfort. A hireling pseudo priesthood will plausibly push abolition doctrines and doings and "human rights" into Congress and into every other place where conquest smells of fame or opposition swells to popularity. Democracy, Whiggery and cliquery will attract their elements and foment divisions among the people, to accomplish fancied schemes and accumulate power, while poverty, driven to despair like hunger forcing its way through a wall, will break through the statutes of men to save life and mend the breach in prison glooms. * * *

Now, O people! people! turn unto the Lord and live, and reform this nation. Frustrate the designs of wicked men. Reduce Congress at least two-thirds. * * * Pay them two dollars and their board per diem. That is more than the farmer gets, and he lives honestly. Curtail the officers of

government in pay, number and power, for the Philistine lords have shorn our nation of its goodly locks in the lap of Delilah.

Petition your State Legislatures to pardon every convict in their several penitentiaries, blessing them as they go, and saying to them, in the name of the Lord, Go thy way, and sin no more.

Advise your legislators when they make laws for larceny, burglary, or any felony, to make the penalty applicable to work upon roads, public works, or any place where the culprit can be taught more wisdom and more virtue, and become more enlightened. Rigor and seclusion will never do as much to reform the propensities of men as reason and friendship. (Murder only can claim confinement or death.) Let the penitentiaries be turned into seminaries of learning, where intelligence, like the angels of heaven, would banish such fragments of barbarism. * * *

Petition also, ye goodly inhabitants of the Slave States, your legislators to abolish slavery by the year 1850. * * Pray Congress to pay every man a reasonable price for his slaves out of the surplus revenue arising from the sale of public lands. * * Break off the shackles from the poor black man, and hire him to labor like other human beings, for "an hour of virtuous liberty on earth is worth a whole eternity of bondage." Abolish the practice in the army and navy of trying men by court-martial for desertion. If a soldier or marine runs away send him his wages, with this instruction: that his country will never trust him again—he has forfeited his honor.

Make honor the standard with all men. Be sure that good is rendered for evil in all cases, and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven by Jehovah, the author of perfection. * *

Give every man his constitutional freedom, and the President full power to send an army to suppress mobs, and the States authority to repeal and impugn that relic of folly which makes it necessary for a governor of a State to make a demand of the President for troops in case of invasion or rebellion. The Governor himself may be a mobber, and instead of being punished, as he should be, for murder or treason, he may destroy the very lives, rights, and property he should protect. * * *

We have had Democratic Presidents, Whig Presidents, a pseudo-Democratic-Whig President, and now it is time to have a President of the United States. And let the people of the whole Union, like the inflexible Romans, whenever they find a promise made by a candidate that is not practised as an officer, hurl the miserable sycophant from his exaltation, as God did Nebuchadnezzar, to crop the grass of the field with a beast's heart among the cattle. * * *

“Were I the President of the United States, by the voice of a virtuous people, I would honor the old paths of the venerated fathers of freedom. I would walk in the tracks of the illustrious patriots who carried the ark of the government upon their shoulders with an eye single to the glory of the people. * * *

I would, as the universal friend of man, open the prisons, open the eyes, open the ears, and open the hearts of all people, to behold and enjoy freedom—unadulterated freedom. And God, who once cleansed the violence of the earth with a flood, whose Son laid down his life for the salvation of all his Father gave him out of the world, and who has promised that he will come and purify the world again with fire in the last days, should be supplicated by me for the good of all people.

With the highest esteem, I am a friend of virtue and of the people.

JOSEPH SMITH.

Some time afterwards an editorial appeared in the *Times and Seasons*, headed "Who shall be our next President?" and closing thus: "Whatever, therefore, be the opinions of other men, our course is marked out, and our motto henceforth will be, GENERAL JOSEPH SMITH!" And thereupon was thrown out the banner, "*For President*, JOSEPH SMITH."

CHAPTER XLIII.

INVESTIGATIONS PRELIMINARY TO THE EXODUS—
PLAN TO ANNEX THE PACIFIC COAST—PETITION
TO CONGRESS CONCERNING THAT SCHEME—THE
ELDERS REPORT—JOSEPH'S PLAN VIRTUALLY
ADOPTED BY THE NATION.

It will be readily perceived that in the foregoing manifesto Joseph had presented himself to the United States, not as a politician, but as a Prophet. Much of his enunciation of national policy was purely in the spirit of Messiah's minister, urging upon Congress and the people of both sections of the States reforms necessary to the times and necessary to the prevention of revolution and civil war, concerning which he had given a famous revelation twelve years before.

But the removal of the Saints to the Rocky Mountains, or California, was the real action contemplated by the Prophet, and not a successful campaign for the Presidency of the United States. The event, however, did afford a grand opportunity for sending out the Apostles and a company of the ablest elders, to make another missionary effort in the States before the contemplated exodus. For

instance, take up Joseph's diary note, made within a fortnight after the issuance of his manifesto :

"Tuesday, Feb. 20th [1844]. I instructed the Twelve Apostles to send out a delegation and investigate the locations of California and Oregon, and hunt out a good location where we can remove to after the Temple is completed, and where we can build a city in a day, and have a government of our own." * *

On the evening of the following day the Twelve met at the Mayor's office, and, according to the above instructions, appointed the following committee : Jonathan Dunham, Phineas H. Young, David D. Yearsley, David Fullmer, Alphonso Young, Jas. Emmett, George D. Watt, Daniel Spencer. Subsequent action was also taken upon the same subject, and volunteers were added to the committee.

A few days later we find Joseph alluding to himself in connection with the Presidential chair, but he at once branches off to a subject which more particularly attracted his thoughts, namely, the annexation of Texas and the possession of the Pacific coast by the United States. Said he :

"As to politics, I care but little about the Presidential chair. I would not give half as much for the office of President of the United States as I would for the one I now hold as Lieutenant-General of the Nauvoo Legion. * * *

"When I get hold of the Eastern papers and see how popular I am, I am afraid myself that I shall be elected. But if I should be I would not say, 'Your cause is just, but I can do nothing for you.'

"What I have said in my views in relation to the

'annexation of Texas is, with some, unpopular. The people are opposed to it. Some of the Anti-Mormons are good fellows. I say it, however, in anticipation that they will repent. * * *

"We should grasp all the territory we can. * * * The Government will not receive any advice or counsel from me: they are self-sufficient. * * *

"The South holds the balance of power. By annexing Texas I can do away with this evil. As soon as Texas was annexed I would liberate the slaves in two or three States, indemnifying their owners, and send the negroes to Texas, and from Texas to Mexico, where all colors are alike. And if that was not sufficient, I would call upon Canada and annex it."

Mark next his bold empire-founding move, in petitioning Congress to raise a volunteer force of a hundred thousand in the service of the United States, to possess the Pacific Coast. Says he, under date of March 30th:

"I had prepared a memorial to his Excellency, John Tyler, the President of the United States, embodying in it the same sentiments as are in my petition to the Senate and House of Representatives of the United States, dated March 26th, 1844, asking the privilege of raising 100,000 men to extend protection to persons wishing to settle Oregon and other portions of the territory of the United States, and extend protection to the people in Texas. * * *

"Also signed an introductory letter for Elder Orson Hyde, who is going to carry the memorials to Washington."

This, now, is Joseph indeed. To found empire for America was just in the line of his character. Destiny was pushing the Saints westward, and had Joseph reached California at the head of an army of 20,000, backed by the remainder of the 100,000, as emigrants, he would have given quite a Napoleonic account of himself, and opened the war with Mexico. This was clearly his intention, and it may be observed that he did not overrate his forces.

And what makes the Prophet's bold national design so deserving of attention, is the fact that the United States Government and the British Government were at that moment in attitude of rivalry for the possession of the Pacific Coast, and that the United States barely escaped being worsted.

Thus prefaced, let us listen to the report of Elder Hyde to the Prophet, from the Capital:

“* * Judge Douglas has been quite ill, but is just recovered. He will help all he can; Mr. Hardin likewise. But Major Semple says that he does not believe anything will be done about Texas or Oregon this session, for it might have a very important effect upon the Presidential election; and politicians are slow to move when such doubtful and important matters are likely to be affected by it. * * *

“I will now give you my opinion in relation to this matter. It is made up from the spirit of the times in a hasty manner, nevertheless I think time will prove it to be correct:—That Congress will pass no act in relation to Texas or Oregon at present. She is afraid of England, afraid of Mexico, afraid the Presidential election will be twisted by it. The members all appear like unskillful players at

checkers—afraid to move, for they see not which way to move advantageously. All are figuring and playing round the grand and important questions. In the days of our Lord the people neglected the weightier matters of the law, but tithed mint, rue, anise, and cummin; but I think here in Washington they do little else than tithe the *mint*.

“A member of Congress is no enviable situation. If he will boldly advocate true principles, he loses his influence and becomes unpopular; and whoever is committed and has lost his influence has no power to benefit his constituents, so that all go to figuring and playing round the great points. * * *

“The most of the settlers in Oregon and Texas are our old enemies, the mobocrats of Missouri. If, however, the settlement of Oregon and Texas be determined upon, the sooner the move is made the better; and I would not advise any delay for the action of our Government, for there is such a jealousy of our rising power that Government will do nothing to favor us. If the Saints possess the kingdom, I think they will have to take it; and the sooner it is done the more easily it is accomplished.

“Your superior wisdom must determine whether to go to Oregon, to Texas, or to remain within these United States and send forth the most efficient men to build up churches, and let them remain for the time being; and in the meantime send some wise men among the Indians and teach them civilization and religion, to cultivate the soil, to live in peace with one another and with all men.” * * *

In a subsequent letter Elder Hyde said :

“We have this day [April 26th] had a long conversation with Judge Douglas. He is ripe for Oregon and California. He said he would resign his seat in Congress if he could command the force

that Mr. Smith could, and would be on the march to that country in a month. 'In five years,' said he, 'a noble State might be formed, and then if they would not receive us into the Union, we would have a government of our own.'"

So we see that the American nation was not at that time prepared for the Prophet's bold design of occupying the Pacific Coast by an irresistible American emigration; yet several years afterward Fremont, with his volunteers in California, and Houston and Taylor by their action in forcing the war with Mexico, proved that a manifest destiny was in some such plan as that proposed; and an American emigration swept on like a tidal wave. And as it was, the Saints, per ship *Brooklyn*, were the first company of American emigrants to arrive in California; while simultaneous was the exodus of the entire community to the Rocky Mountains.

Perhaps it were well also to note here that this petition of Joseph, in 1844, was probably the original basis of the action of President Polk in calling the "Mormon Battalion," and designing to use the Saints for the national convenience of possessing California. The whole of Polk's action in the case, and the instructions of the Secretary of War to General Kearney to "make a dash into California, conquer the country, and set up a government there" in the name of the United States, show that the Cabinet were not only familiar with the Prophet's scheme, but that statesmen, at this date, endorsed it.

Nothing seems more certain than the fact that had not the martyrdom of Joseph so soon followed

the events of which we have spoken (predetermined perhaps by the Divine Will), he had moved with his people to the Pacific Coast two or three years earlier than the occupation of Utah. And had he gone on to California he would have raised the American flag there, and struck the first blow with his legion, instead of Fremont doing it in 1846 with his volunteers.

Had Joseph moved with his people, either to the Rocky Mountains or California, it had been at the head of his Legion. Force of circumstances, it seems, would have made him thenceforth a Prophet-General, while the very strength of his Napoleonic character would have shot him, like Jove's thunderbolt, into the action between the United States and Mexico.

CHAPTER XLIV.

AFFAIRS AT NAUVOO—A POLITICAL CONVENTION—
THE VIPER CRUSHED—ARRESTED AGAIN—AT
BAY—NAUVOO UNDER MARTIAL LAW—SPEECH
TO THE LEGION—ALONE IN GETHSEMANE.

Notwithstanding the contemplated removal of the saints to the Pacific Coast, the Prophet threw a glory around the last days of Nauvoo worthy his character and genius. The "Beautiful City" was pushed forward with as much ambition and painstaking as though the saints expected to remain. The temple was hurried forward to completion, that the elders might be endowed with more power from on high, while the missionary energy of the Elders began to be felt throughout America and Great Britain. And Congress, as we have seen, was besieged with apostolic petitions, urging the very nation on to her proper path of empire, with Joseph boldly offered as the Prophet leader of America.

The fact was, the genius of Joseph was at that moment in its meridian strength. He was in his thirty-ninth year. The wonders of his life had been accomplished almost in his boyhood, or at least before manhood is expected to manifest gigantic character and all-conquering purposes. In this respect he very much resembled Alexander and

Napoleon. He died before the age at which Mohammed began his career, or at which Moses dreamt of delivering Israel. Next to his genius of inspiration, his force of character rises above that of any prophet-leader that has appeared in the world, and one is left to wonder if he had not shaken all human society had his Providence permitted him to live to the present time.

But to return to current events: "Friday, April 5th," says Joseph, "I attended the dedication of the Masonic Temple, which was attended by about 550 members of the Masonic fraternity from various parts of the world. * * The building is admitted to be the most substantial and best finished Masonic Temple in the Western States."

The next day was Conference, probably the largest held up to that date. In addressing the congregation, Joseph said:

"The Great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than ever I felt before in my life."

As a unique of history it is proper to mention that on the 17th of May following a national convention met in Nauvoo, in the interest of the Prophet, as a candidate for the Presidency, and much enthusiasm was wrought up by the delegates,—who, by the way, were by no means exclusively from the city of Nauvoo, twenty-seven States being represented.

But about this time also arose the most dangerous conspiracy of apostates that had threatened the

life of the Prophet. The seceders were not numerous, but they were headed by the brothers William and Wilson Law,—the latter having been Major-General of the Legion,—the Higbees, Fosters, and other formidable foes, who had been expelled from the church. These sought to establish in Nauvoo an incendiary paper, called the *Nauvoo Expositor*, the avowed purpose of which was to stir up the people of Illinois to bring Joseph Smith “to justice for his crimes,” and expel the saints from the State. It was like building the magazine of the enemy in the City of Refuge; and so, after the issue of the first number of the *Expositor*, the Nauvoo City Council declared the paper a public nuisance and dangerous to the peace of the commonwealth; and they thereupon ordered the office of the paper to be demolished by the Marshal and his posse.

The following minute from Joseph’s diary, immediately after the execution of the order, illustrates the state of feeling then prevalent :

“At 2 o’clock P. M. I went into court. Many people were present. I talked an hour or two on passing events, the mob party, &c., and told the people I was ready to fight if the mob compelled me to, for I would not be in bondage. I asked the assembly if they would stand by me, and they cried ‘yes’ from all quarters. I returned home.”

But the consequence of this act of the City Council was quickly developed in an order for the arrest of the members, which order of arrest was issued by one of the justices of the peace of Hancock County, and required that the several members be brought before him or some other justice of the peace, to

answer to the charge of committing a riot in burning and destroying the office of the *Nauvoo Expositor*, "and further to be dealt with according to law."

When the warrant was served upon him, the Prophet elected to go before some justice of the peace in Nauvoo, but the officer demanded that he should go to Carthage, whence the warrant issued; whereupon he took out a writ of *habeas corpus*, which being duly tried before the Municipal Court, he was adjudged to have acted under proper authority in destroying the establishment of the *Nauvoo Expositor*, and was accordingly discharged.

Excitement now ran very high, and reports of gathering mobs flew thick and fast. Joseph accordingly wrote to Gov. Ford as follows:

NAUVOO, ILL., June 16th, 1844.

HIS EXCELLENCY, THOMAS FORD.

Sir.—I am informed from credible sources, as well as from the proceedings of a public meeting at Carthage, &c., as published in the *Warsaw Signal* extra, that an energetic attempt is being made by some of the citizens of this and the surrounding counties to drive and exterminate "the saints" by force of arms; and I send this information to your Excellency by a special messenger, Hugh McFall, Adjutant-General, Nauvoo Legion, who will give all particulars, and I ask at your hands immediate counsel and protection.

Judge Thomas has been here and given his advice in the case, which I shall strictly follow until I hear from your Excellency, and in all cases shall adhere to the Constitution and laws.

The Nauvoo Legion is at your service to quell all insurrections and support the dignity of the common weal.

I wish, urgently wish, your Excellency to come down in person with your staff, and investigate the whole matter without delay, and cause peace to be restored to the country; and I know not but this will be the only means of stopping an effusion of blood.

The information referred to above is before me by affidavit.

I remain, sir, the friend of peace, and your Excellency's humble servant.

JOSEPH SMITH.

On the same day (June 16th) Joseph received a message from Father Morley, who resided in another section of the county, stating that himself and brethren had been notified to either join the mob and proceed to Nauvoo to assist in arresting the Prophet, or give up their arms "and remain quiet until the fuss is over."

Joseph seems now to have become thoroughly aroused, as witness his answer:

HEADQUARTERS NAUVOO LEGION, }
Nauvoo, June 16th, '44. }

COL. ISAAC MORLEY.

Sir:—In reply to yours of this date, you will take special notice of the movements of the mob party that is stirring up strife and endeavoring to excite rebellion to the Government and destroy the saints, and cause all the troops of said Legion in your vicinity to be in readiness to act at a moment's warning; and if the mob shall fall upon the saints by force of arms, defend them at every hazard, unless prudence dictate the retreat of the troops to Nauvoo, in which case the mob will not disturb your women and children; and if the mob move

towards Nauvoo, either come before them or in their rear, and be ready to co-operate with the main body of the Legion. Instruct the companies to keep cool, and let all things be done decently and in order.

Give information by affidavit before a magistrate and special messengers to the Governor of what has occurred, and every illegal proceeding that shall be had on the subject, without delay. Also notify me of the same, and demand instruction and protection from the Governor.

JOSEPH SMITH,
Lieut.-Gen., Nauvoo Legion.

The Prophet's uncle, John Smith, having written him from Macedonia, Ill., for counsel, he answered as follows :

NAUVOO, June 17th, 1844.

UNCLE JOHN.

Dear Sir:—The brethren from Ramus arrived here this morning. We were glad to see them, and to hear that you were all alive in the midst of the ragings of an infatuated and bloodthirsty mob. I write these few lines to inform you that we feel determined in this place not to be dismayed if hell boils over all at once. We feel to hope for the best, and determined to prepare for the worst; and we want this to be your motto in common with us, "That we will never ground our arms until we give them up by death." "Free trade and sailors' rights, protection of persons and property, wives and families."

If a mob annoy you, defend yourselves to the very last; and if they fall upon you with a superior force, and you think you are not able to compete with them, retreat to Nauvoo. But we hope for better things. But remember, if your enemies do

fall upon you, be sure and take the best and most efficient measures the emergency of the case may require.

Remember the front and rear of your enemies, because if they should come to Nauvoo to attack it unlawfully and by mob force, a little annoyance upon the rear with some bold fellows would be a very good thing to weaken the ranks of an enemy.

It is impossible to give you correct information what to do beforehand; but act according to the emergency of the case, but never give up your arms, but die first.

The brethren will give you information of the conversation between us. We have sent to the Governor, and are about to send again, and we want you to send affidavits and demand the attention of the Governor, and request protection at his hand in common with the rest of us, that by our continual wearying we may get him to come in and investigate the whole matter.

I now conclude with my best wishes, and must refer you to the brethren for further information.

JOSEPH SMITH.

Still more important was his direction to his brother Hyrum to write the following to President Brigham Young, with a note from himself:

NAUVOO, June 17th, 1844.

DEAR BROTHER B. YOUNG.

There has been for several days a great excitement among the inhabitants in the adjoining counties. Mass meetings are held upon mass meeting, drawing up resolutions to utterly exterminate the saints. The excitement has been gotten up by the Laws, Fosters, and the Higbees, and they themselves have left the city, and are engaged in the

mob. They have sent their runners into the State of Missouri to excite them to murder and bloodshed, and the report is that a great many hundreds of them will come over to take an active part in murdering the saints. The excitement is very great indeed.

It is thought by myself and others for you to return without delay, and the rest of the Twelve and all the Elders that have gone out from this place, and as many more good, faithful men as feel disposed to come up with them. Let wisdom be exercised; and whatever they do, do it without a noise. You know we are not frightened, but think it best to be well prepared and be ready for the onset; and if it is extermination, extermination it is of course.

Communicate to the others of the Twelve with as much speed as possible, with perfect stillness and calmness. A word to the wise is sufficient, and a little powder, lead, and a good rifle, can be packed in your luggage very easy without creating any suspicion.

In haste, I remain yours in the firm bonds of the new and everlasting covenant,

HYRUM SMITH.

Large bodies of armed men, cannon, and munitions of war are coming on from Missouri in steamboats. These facts are communicated to the Governor and President of the United States, and you will readily see that you will have to prepare for the onset.

In the bonds of the new and everlasting covenant, I remain yours,

JOSEPH SMITH.

The reader should bear in mind that not only the entire quorum of the Twelve, excepting John Taylor and Willard Richards, were scattered on

mission in the States east, but that about five hundred of the ablest, strong-willed elders were also from home on the same campaign. To this fact, indeed, is largely to be ascribed the opportunity of the martyrdom. It was Brigham Young's repeated affirmation ever after the death of his chief, that, had he, with the Twelve, been home, Joseph should not have been given up.

On the same day (June 17th) the Prophet continues, in his diary :

"This morning I was arrested, together with Samuel Bennett, John Taylor, W. W. Phelps, Hyrum Smith, J. P. Greene, Dimick B. Huntington, Jonathan Dunham, Stephen Markham, Jonathan H. Holmes, Jesse P. Harmon, John Lytle, Joseph W. Coolidge, David H. Redfield, O. P. Rockwell, and Levi Richards, by Constable Joel S. Miles, on a writ issued by Daniel H. Wells, on complaint of W. G. Ware, for a riot on the 10th inst., in destroying the *Nauvoo Expositor* press. At 2 P. M. we all went before Justice Wells at his house, and after a long and close examination, we were discharged."

Also, on the same day, Stephen Markham made affidavit that, from sources that he considered trustworthy, he learned that a mob might be expected to make an immediate attack upon Nauvoo, whereupon Joseph issued the following proclamation :

NAUVOO, June 17th, 1844.

TO JOHN P. GREENE, MARSHAL OF THE CITY OF
NAUVOO, &c.

Sir :—Complaint having been made to me on oath that a mob is collecting at sundry points to make an attack on this city, you will therefore take

such measures as shall be necessary to preserve the peace of said city according to the provisions of the charter and the laws of the State, and with the police and Legion see that no violent act is committed. Gen. Dunham is hereby instructed to co-operate with the Marshal in keeping the peace, according to law.

JOSEPH SMITH, *Mayor*.

Also the following :

HEADQUARTERS NAUVOO LEGION, }
Nauvoo, June 17th, 1844. }

TO MAJ.-GEN. JONATHAN DUNHAM.

Complaint having been made on oath that a mob is preparing to make an attack upon this city and citizens of Nauvoo, and having directed the Marshal to keep the peace, you are hereby commanded to order the Nauvoo Legion to be in readiness to assist said Marshal in keeping the peace, and doing whatever may be necessary to preserve the dignity of the State and city.

JOSEPH SMITH, *Lieut.-Gen.*

He also promptly indicted another order to Gen. Dunham, instructing him to execute all orders of the Marshal, etc.; and an order to Col. Rockwood, to muster his personal guard and staff, "with powder and ball."

On the 18th the Legion assembled according to orders, and in the afternoon of the same day the city was proclaimed under martial law, as follows :

MAYOR'S OFFICE, CITY OF NAUVOO, }
June 18th, 1844. }

TO THE MARSHAL OF THE CITY OF NAUVOO.

From the newspapers around us, and the current reports as brought in from the surrounding country;

I have good reason to fear that a mob is organizing to come upon this city and plunder and destroy said city, as well as murder the citizens; and by virtue of the authority vested in me as Mayor, and to preserve the city and lives of the citizens, I do hereby declare the said city within the limits of its corporation under martial law. The officers, therefore, of the Nauvoo Legion, the police, as well as all others, will strictly see that no persons or property pass in or out of the city without due orders.

JOSEPH SMITH, *Mayor*.

During the afternoon of that day he also addressed the Legion as follows:

"It is thought by some that our enemies would be satisfied with my destruction, but I tell you that as soon as they have shed my blood they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fullness of the gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation.

"We have never violated the laws of our country. We have every right to live under their protection, and are entitled to all the privileges guaranteed by our State and national constitutions. We have turned the barren bleak prairies and swamps of this State into beautiful towns, farms and cities, by our industry; and the men who seek our destruction, and cry thief, treason, riot, &c., are those who themselves violate the laws, steal and plunder from their

neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon this innocent people. I call God, angels, and all men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies. And while they assemble together in unlawful mobs to take away our rights and destroy our lives, they think to shield themselves under the refuge of lies which they have thus wickedly fabricated.

"We have forwarded a particular account of all our doings to the Governor. We are ready to obey his commands, and we expect that protection at his hands which we know to be our just due.

"We have taken the counsel of Judge Thomas, and have been tried before a civil magistrate on the charge of riot, not that the law required it, but because the Judge advised it as a precautionary measure to allay all possible pretext for excitement. We were legally acquitted by Esquire Wells, who is a good judge of law. Had we been before the circuit, the supreme, or any other court of law in the State or nation, we should have been acquitted, for we have broken no law.

Constable Bettisworth comes here with a writ requiring us to go before Mr. Morrison, 'or some other justice of the peace of the county,' to answer to the charge of riot. We acknowledged ourselves his prisoners, and were ready to go before any magistrate in any precinct in this part of the county, or anywhere else where our lives could be protected from the mob who have published the resolutions

for our extermination, which you have just heard read. This is a privilege the law guarantees to us, and which the writ itself allows. He breaks the law and refuses us this privilege, declaring that he shall go before Morrison in Carthage, and no one else, when he knew that a numerous mob were collected there who are publicly pledged to destroy our lives.

“It was under these circumstances that we availed ourselves of the legal right of the ancient, high, and constitutional privilege of the writ of *habeas corpus*, and were brought before the municipal court of this city, and discharged from the illegal detention under which we were held by Constable Bettisworth. All mobmen, priests, thieves, and bogus makers, apostates and adulterers, who combine to destroy this people, now raise the hue and cry throughout the State that we resist the law, in order to raise a pretext for calling together thousands more of infuriated mobmen to murder, destroy, plunder and ravish the innocent.

“We are American citizens. We live upon a soil for the liberties of which our fathers periled their lives and spilt their blood upon the battlefield. Those rights, so dearly purchased, shall not be disgracefully trodden under foot by lawless marauders, without at least a noble effort on our part to sustain our liberties.

“Will you all stand by me to the death, and sustain, at the peril of your lives, the laws of our country and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood? [‘Aye,’ shouted thousands.] It is

well. If you had not done it I would have gone out there [pointing to the west], and would have raised up a mightier people.

“I call upon all men, from Maine to the Rocky Mountains, and from Mexico to British America, whose hearts thrill with horror to behold the rights of freemen trampled under foot, to come to the deliverance of this people from the cruel hand of oppression, cruelty, anarchy and misrule, to which they have long since been made subject. Come, all ye lovers of liberty, break the oppressor's rod, loose the iron grasp of mobocracy, and bring to condign punishment all those who trample under foot the principles of our glorious constitution and the people's rights. [Drawing his sword and presenting it to heaven] I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body consigned to the silent tomb. While I live I will never tamely submit to the dominion of cursed mobocracy. I would welcome death rather than submit to this oppression; and it would be sweet, O, sweet to rest in the grave, rather than submit to this oppression, agitation, annoyance, confusion, and alarm upon alarm any longer.

“I call upon all friends of truth and liberty to come to our assistance, and may the thunders of the Almighty, and the forked lightnings of heaven, and pestilence, and war, and bloodshed come down on those ungodly men who seek to destroy my life and the lives of this innocent people.

"I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body, and their power is then at an end. Stand firm, my friends; never flinch. Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end, and we shall be resurrected and become like gods, and reign in celestial kingdoms, principalities, and eternal dominions, while this cursed mob will sink to hell—the portion of all those who shed innocent blood.

"God has tried you. You are a good people; therefore I love you with all my heart. Greater love hath no man than that he should lay down his life for his friends. You have stood by me in the hour of trouble, and I am willing to sacrifice my life for your preservation. May the Lord God of Israel bless you forever and ever. I say it in the name of Jesus of Nazareth, and in the authority of the Holy Priesthood which he hath conferred upon me."

On the 19th the Legion again assembled on the parade ground, and volunteers from Iowa and elsewhere joined them. Orders were issued, also, to picket all roads to the city and the river-bank, and all powder and lead in the city was secured, and surplus arms distributed.

On the 20th Joseph, with Gen. Dunham and staff, went to the prairie to view the ground and devise plans for the defense of the city, and select the proper locations to meet the mob. He also wrote to President Tyler, inclosing an affidavit of Carlos W. Lyon, reciting that arms, ammunition and men

were *en route* from St. Louis to Warsaw to reinforce the mob.

It is also worthy of note that Joseph at this time desired his brother Hyrum to escape, and leave him to his fate. Says he: I advised my brother Hyrum to take his family on the next steamboat and go to Cincinnati. Hyrum replied, 'Joseph, I cannot leave you.' Whereupon I said to the company present, 'I wish I could get Hyrum out of the way, so that he may live to avenge my blood, and I will stay with you and see it out.'"

On the 21st Gov. Ford arrived at Carthage, whence he dispatched a letter to the Mayor and Council of Nauvoo, inquiring as to the matters in controversy, that he might proceed understandingly. In answer to this a number of affidavits of leading citizens of Nauvoo were taken, setting forth the grievances under which they were laboring, their action in the premises, &c., which were promptly sent to the Governor on the same day. Other affidavits were also prepared later in the day, to be submitted to the Governor on the following day.

On the 22d Gov. Ford returned answer to the Mayor and Council, in which he took the ground that the Municipal Court had exceeded its authority in the matter of the destruction of the *Expositor* office, and that all persons originally named in the first warrant of Justice Morrison must appear before him (Morrison) for trial. He also intimated that he should, if necessary, employ the whole militia force of the State to enforce his decision in the matter, but counseled peaceful acquiescence, and

pledged the safety of all who might be tried under the warrant, and their witnesses.

To this Joseph made a pacific but argumentative answer, defending the action thus far taken, but closing with the affirmation, "We will make all things right if the Government will give us the opportunity."

The gentlemen who bore this reply to the Governor were unable to secure his candid examination of the questions at issue, and retired after a most unsatisfactory interview.

Joseph thereupon resolved to proceed to Washington and lay the case before President Tyler.

Soon after dark, according to the record of that day [June 22d], Joseph called Hyrum, Willard Richards, John Taylor, W. W. Phelps, A. C. Hodge, John L. Butler, A. Cutler, William Marks, and some others, into his upper room, and said: "Brethren, here is a letter from the Governor [in answer to Joseph's last mentioned] which I wish to have read." After it was read through, Joseph remarked, "There is no mercy—no mercy here." Hyrum said, "No; just as sure as we fall into their hands we are dead men." Joseph replied, "Yes; what shall we do, Brother Hyrum?" He replied, "I don't know." All at once Joseph's countenance brightened up, and he said: "The way is open. It is clear to my mind what to do. All they want is Hyrum and myself, then tell everybody to go about their business and not to collect in groups, but to scatter about. There is no doubt they will come here and search for us. Let them search; they will not harm you in person nor property, and not even

a hair of your head. We will cross the river to-night, and go away to the West." He made a move to go out of the house to cross the river. When out of doors he told Butler and Hodge to take the *Maid of Iowa* (in charge of Repsher), get her to the upper landing, and put his and Hyrum's families and effects upon her, then to go down the Mississippi and up the Ohio River to Portsmouth, where they should hear from them. He then took Hodge by the hand and said: "Now, Brother Hodge, let what will come, don't deny the faith, and all will be well."

"I told Stephen Markham," says Joseph, "that 'if I and Hyrum were ever taken again, we should be massacred, or I was not a prophet of God.' I want Hyrum to live to avenge my blood, but he is determined not to leave me."

Thus ends Joseph's diary, the last thought of which is for his brother Hyrum. Too well he felt that his time was now come, but he essayed to save his beloved brother. His time had indeed come. And also, as though to point the parallel, the body of his apostles and a host of his chief elders had been sent away to leave him alone in his Gethsemane.

CHAPTER XLV.

GEM'S FROM JOSEPH'S LAST SERMONS—UNIQUE VIEWS AND CHARACTER SAYINGS.

Before presenting the final tragedy, let us gather, for contemplation, some of Joseph's immortal sayings.

Preaching on the subject of the Comforters, he said :

There are two Comforters spoken of. The First Comforter is the Holy Ghost. * * * Now what is this *other Comforter*? It is the Lord Jesus Christ himself. When any man obtains this last Comforter he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him. They will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God ; and this is the state and place the ancient Saints arrived at when they had such glorious visions: Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly of the Church of the First Born."

In his sermon on the Ancient of Days, already quoted, he says :

“The Saviour, Moses, and Elias, gave the keys of the Priesthood to Peter, James, and John, on the Mount, when they were transfigured before him.
* * * How have we come at the Priesthood in the last days? It came down in regular succession. Peter, James, and John had it given to them, and they gave it to others.” [Presumably referring to himself and Oliver Cowdery.]

On the subject of continuous communion with heaven, he says :

“Salvation cannot come without revelation ; it is in vain for any man to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus, and this is the spirit of prophecy.”

Of the personal companionship of the Ancients of various dispensations—the communion of the living with the dead—the following is illustrative :

Abel magnified the Priesthood which was conferred upon him, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation ; and he was sent down from heaven unto Paul to minister consoling words and to commit unto him a knowledge of the mystery of godliness. And if this was not the case, I would ask how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? That he spoke after he was dead must be by being sent down out of heaven to minister.”

This of Enoch: "He is reserved also unto the presidency of a dispensation. He is a ministering angel, to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul. Therefore Jude spoke of him—'And Enoch, the seventh from Adam, revealed these sayings: Behold the Lord cometh with ten thousand of his Saints.' Paul was also acquainted with Enoch."

The patriarchal linking of these various dispensations the Prophet Joseph makes perfect, commencing with Adam, who was "the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed henceforth. Adam holds the keys of the dispensation of the fullness of times, *i. e.*, the dispensation of all the times have been and will be revealed through him, from the beginning to the end. * * * God purposed in himself that there should not be eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever that should be gathered together in one in those dispensations unto the same fullness and eternal glory, should be in Christ Jesus; therefore he set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them: 'Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?' * * * This, then, is the nature of the Priesthood; every man holding the presidency

of his dispensation, and one man holding the presidency of them all, even Adam, who received his presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the kingdom to the Father, which shall be at the end of the last dispensation."

The unfolding of this perfect patriarchal order will enable the general reader to better understand the grand example of the Latter-day Saints in being baptized for their dead, which has been so often burlesqued by Gentile writers through their own poverty of comprehension of the subject. It is the theme which most occupied Joseph in his last days. In his address to the Church, while hiding from his enemies, September, 1842, he said :

"I now resume the subject of the baptism for the dead, as that seems to occupy my mind and press itself upon my feelings the strongest since I have been pursued by my enemies. * * *

"And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers 'that they without us cannot be made perfect;' neither can we without our dead be made perfect.

"And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians, xv., 29, 'Else what shall they do which are baptized for the dead, if the dead rise not at all; why are they then baptized for the dead.'

“ And again, I will give you a quotation from one of the Prophets, who had his eye fixed on the restoration of the Priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting gospel, viz., the baptism of the dead, for Malachi says, ‘ Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord ; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.’

“ I might have rendered a plainer translation to this, but it is sufficiently plain to suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other, and behold what is that subject ? It is the baptism for the dead. For we without them cannot be made perfect ; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also ; for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time ; and not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto

babes and sucklings in this the dispensation of the fullness of times."

Thus it may be seen that baptism for the dead is not a silly ordinance performed by the Saints to "save" their relations and friends "by proxy," without any reference to the consent or condition of those concerned, but rather is it, in the view which the Prophet has presented, a grand welding of generations and dispensations "upon some subject," bringing the "living and the dead" into the same "everlasting covenant." Notice that this "welding" of those who have obeyed the gospel in this age to those of relations who have passed away without obeying the gospel, also extends back to the righteous fathers to whom the covenants were originally made. They are the prime actors. Their hearts are turned towards their children. Couple with this the view which the Prophet gives of the patriarchal action commencing with Adam. Speaking of the Ancients to whom the covenants were made and who held the keys of dispensations, he says:

"These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason (to weld the heavens and the earth). And the Son of Man shall send forth his angels, &c. All these authoritative characters will come down and join hand in hand in bringing about this work. * * Thus angels come down and combine together to gather their children. We cannot be made perfect without them, nor they without us. When these things are done the Son of Man will descend, the Ancient of Days sit. We may come to an innumerable company of angels,

have communion with and receive instruction from them."

This subject is also connected with that of *preaching the gospel to the dead*, as may be seen in the following gems of universal gospel culled from an article in his history headed "Baptism for the Dead:"

"The great designs of God in relation to the salvation of the human family are very little understood. * * * While one portion of the human race are judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard. He views them as his offspring, and without any of those contracted feelings that influence the children of men, causes *his sun* to rise on the evil and the good, and sends *his rain* on the just and unjust. He holds the reins of judgment in his hands, and will judge all men 'according to the deeds done in the body whether they be good or evil,' or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, not according to what they have not, but according to what they have. Those who have lived without law will be judged without law, and those who have a law will be judged by that law. He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, &c.; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right.

"The situation of the Christian nations after

death is a subject that has called forth all the wisdom and talent of the philosopher and the divine, and it is an opinion which is generally received that the destiny of man is irretrievably fixed at his death, and that he is either made eternally happy or eternally miserable; that if a man dies without a knowledge of God he must be eternally damned, without any mitigation of his punishment, alleviation of his pain, or the most latent hope of a deliverance while endless ages shall roll along. However orthodox this may be, we shall find that it is at variance with the testimony of holy writ, for our Saviour says, 'that all manner of sin and blasphemy shall be forgiven men wherewith they shall blaspheme; but the blasphemy against the Holy Ghost shall not be forgiven, neither in *this world* nor in the *world to come*,' evidently showing that there are sins which may be forgiven in the *world to come*, although the sin of blasphemy cannot be forgiven. Peter, also, in speaking concerning our Saviour, says that 'he went and preached unto the Spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah.' Here then we have an account of our Saviour preaching to the Spirits in prison. And what did he preach to them? That they were to stay there? Certainly not! Let his own declaration testify. 'He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' Luke iv., 18. Isaiah has it—'To bring out the prisoners from the prison, and them that sit in darkness from the prison house.' * *

“It is common for many of our orthodox preachers to suppose that if a man is not what they call converted, if he dies in that state he must remain eternally in hell without any hope; infinite years in torment must he spend, and never, never, never have an end. And yet this eternal misery is made frequently to rest upon the merest casualty. The breaking of a shoe-string, the tearing of a coat of those officiating, or the peculiar location in which a person lives, may be the means, indirectly, of his damnation, or the cause of his not being saved. I will suppose a case which is not extraordinary. Two men who have been equally wicked, who have neglected religion, are both of them taken sick at the same time. One of them has the good fortune to be visited by a praying man, and he gets converted a few minutes before he dies. The other sends for three different praying men; they none of them can go in time. The man dies and goes to hell. One of these is exalted to Abraham’s bosom. He sits down in the presence of God and enjoys eternal uninterrupted happiness, while the other who was equally as good as he, sinks to eternal damnation and hopeless despair, because the praying man had a boot to mend, or the buttonhole of a coat to work, or a handle to solder on to a saucepan.

“The plans of Jehovah are not so unjust. * *
If human laws award to each man his deserts, and punish all delinquents according to their crimes, surely the Lord will not be more cruel than man.
* * * To say that the heathen would be damned because they did not believe the gospel, would be

preposterous ; and to say that the Jews would all be damned that do not believe in Jesus, would be equally absurd. * * *

“ And now as the great purposes of God are hastening to their accomplishment, and the things spoken of in the Prophets are fulfilling, as the kingdom of God is established on the earth, and the ancient order of things restored, the Lord has manifested to us this duty and privilege, and we are commanded to be baptized for our dead, thus fulfilling the words of Obadiah, when speaking of the glory of the latter day: ‘ And Saviours shall come up upon Mount Zion to judge the remnant of Esau, and the kingdom shall be the Lord’s.’ A view of these things reconciles the Scriptures, justifies the ways of God to man, places the human family upon an equal footing, and harmonizes with every principle of righteousness, justice and truth. We will conclude with the words of Peter: ‘ For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.’ ”

Thus may it be understood that baptism for the dead is but one of the provisions of a grand and everlasting economy, that it is connected with the preaching of the gospel to the spirit world and a general salvation of the whole human family, with the exception of those who sin against the Holy Ghost, and the welding of the patriarchal links of the heavens and the earth, in the which work “ the angels come down and combine for the gathering of their children.”

It was in contemplation of this very subject that

Joseph declared that one hundred and forty and four thousand Saviours would stand upon Mount Zion in the midst of angelic hosts that no man can number, and these he has identified with the one hundred and forty-four thousand whom John saw who "follow the Lamb whithersoever he goeth." Thus vast and continuous is the work of salvation, both of the "living and the dead," as presented in the Prophet's revelations of the Father's everlasting plan and the ministry of his Son Jesus Christ.

It will be interesting here to make a passing note of the fact that since the date of the revelation on baptism for the dead the Latter-day Saints have been baptized for not less than a million of the dead. Thus their work continues here and behind the veil, those preaching to the spirits applying what has been done on earth by the living. There is deep philosophy in the affirmation of the Prophet that baptism for the dead is the welding link, the something upon which the two worlds can unite in a common gospel ministry, the very key by which Elijah turns the hearts of the fathers to the children and the hearts of the children to the fathers.

It is generally acknowledged by those present that one of the Prophet's greatest discourses was the funeral sermon of Elder King Follett, delivered in the presence of 20,000 Saints, in April, 1844, about two months before his martyrdom. This fact makes the case more significant, for the sermon is really a grand revelation of who God is, and the object of man's creation, rather than an ordinary funeral address. After a preface on the person of the deceased

and the occasion, he launched out into the vast subject, of which the following is a digest :

“ Before I enter fully into the investigation of the subject which is lying before me, I wish to pave the way and bring up the subject from the beginning, that you may understand it.

“ In the first place, I wish to go back to the morn of creation. There is the starting point for us to look to in order to understand and be fully acquainted with the mind, purposes, and decrees of the Great Eloheim who sits in yonder heavens as he did at the creation of this world. It is necessary for us to have an understanding of God himself in the beginning.

“ There are but a few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past or that which is to come, as it respects their relationship to God. * * If a man learns nothing more than to eat, drink and sleep, and does not comprehend the designs of God, then the beast comprehends as much. If men do not comprehend the character of God they do not comprehend themselves. I want to go back to the beginning, and so lift your minds into a more lofty sphere and a more exalted understanding than what the human mind generally aspires to.

“ I want to ask this congregation—every man, woman and child—to answer the question in their own heart, What kind of a being is God? Ask yourselves; turn your thoughts into your hearts, and say if any of you have seen, heard, or communed with him. This is a question that may

occupy your attention for a long time. I again repeat the question, What kind of a being is God? Does any man or woman know? The Scriptures inform us that 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' * * *

"My first object is to find out the character of the only wise and true God, and what kind of a being he is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man and woman henceforth sit in silence, and never lift their hands or voices against the man of God; but if I fail to do it, it becomes my duty to renounce all further pretensions to revelations and inspiration, or to be a Prophet. * * *

"What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why he interferes with the affairs of man.

"God himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens! That is the great secret. If the vail was rent to-day, and the Great God who holds this world in its orbit and who upholds all worlds and all things by his power, was to make himself visible,—I say if you were to see him to-day you would see him like a man in form, like yourselves in all the person and image, in very form as a man; for Adam was created in the fashion, image and likeness of God, and

received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.

“In order to understand the subject of the dead, it is necessary that we should understand the character and being of God, and how he came to be so; for I am going to tell you how God came to be God.

“We have imagined and supposed that God was God from all eternity. I will refute that idea and will take away the vail, so that you may see. * * God himself, the Father of us all, dwelt on an earth the same as Jesus himself did. I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease forever.

“What did Jesus say? ‘As the Father hath power in himself, even so hath the Son power.’ To do what? Why, what the Father did. The answer is obvious. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? * * *

“Here then is eternal life, to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the

last days, while certain individuals are proclaiming his name, is not trifling with you or me.

“These are the first principles of consolation. How consoling to the mourners when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory, and the same exaltation, until you arrive at the station of a God and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do? Why I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom I shall present it to my father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation, and you thus learn some of the first principles of the gospel about which so much hath been said.

“When you climb up a ladder you must begin at the bottom and ascend step by step, until you arrive at the top; and so it is with the principles of the

gospel: you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have gone through the vale before you will have learned them. It is not all to be learned in this world. It will be a great work to learn our salvation and exaltation even beyond the grave."

The inspired speaker then gave his rendering of Genesis comprehending the genesis of the Gods as well as of man. He said it should read:

"The head one of the Gods brought forth the Gods."

Then he came to the creation or genesis of man, which he rendered thus:

"In the beginning the head of the Gods called a council of the Gods, and they came together and concocted a plan to create the world and people it. When we begin to learn in this way we learn what kind of a being we have to worship; and having a knowledge of God we know how to approach him, and how to ask so as to receive an answer. When we thus understand the character of God he begins to unfold the heavens to us; when we are ready to come to him he is ready to come to us.

"Now, I ask, why the learned men who are preaching salvation say that God created the heavens and the earth out of nothing? You ask the learned doctors of divinity and they will answer, 'Don't the Bible say he *created* the world?' And they infer from the word *create* that it must have been out of nothing. Now the word *create* came from the word *baurau*, which does not mean to create out of nothing. It means to *organize*. God

had materials to organize the world out of chaos, chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time *He* had. The pure principles of element can never be destroyed; they may be organized and reorganized, but not destroyed. They had no beginning, and can have no end.

"I have another subject to dwell upon which is calculated to exalt man, associated with the subject of the resurrection of the dead, namely, the soul—the mind of man—the immortal spirit. Where did it come from? Doctors of divinity say that God created it in the beginning. But it is not so. The very idea lessens man in my estimation. * * *

"We say that God himself is a self-existent being. Who told you so? It is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner upon the same principles? Man *does* exist upon the same principles. * * * The mind or the intelligence which man possesses is co-equal with God himself. * *

"I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. There never was a time when there were not spirits, for they are co-equal with our Father in heaven.

"I take my ring from my finger and liken it to the mind of man—the immortal part—because it has no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again and it continues one eternal round. So with

the spirit of man. As the Lord liveth if it had a beginning, it will have an end. * * * God never had the power to create himself at all. God himself could not create himself.

“Intelligence is eternal, and exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. All the minds and spirits that God ever sent unto the world are susceptible of enlargement.

“The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. The relationship we have with God places us in a situation to advance in knowledge. He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself, so that they might have one glory upon another, and all that knowledge, power and development requisite in order to save them in the world of spirits. * * *

“I want to talk more of the relation of man to God, to open your eyes in relation to your dead. All things whatsoever God of his infinite wisdom has seen fit and proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract, and independent of affinity of this mortal tabernacle, but are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies. God reveals them to us in view of no eternal dissolution of the body or tabernacle. * * * When his

commandments teach us it is in view of eternity, for we are looked upon by God as though we were in eternity. God dwells in eternity, and does not view things as we do."

The Prophet next branched out into the subject of the "redemption of our dead," and continued thus:

"The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, 'They without us cannot be made perfect,' for it is necessary that the sealing power should be in our hands to seal our children, and our dead for the fulness of the dispensation of times—a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man.

"Now I will speak of them. I will meet Paul half way. I say to you, Paul, you cannot be perfect without us. It is necessary that those who are gone before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence God said, 'I will send Elijah the prophet, and he shall turn the hearts of the fathers to the children,' &c.

"I have a declaration to make as to the provisions which God hath made to suit the conditions of man, made from before the foundation of the world.

* * * He has made a provision that every spirit in the eternal world can be ferreted out and saved; he has wrought out salvation for all men, unless they have committed the sin against the Holy Ghost; and every man who has a friend in the eternal world can save him, unless he has committed

the unpardonable sin. And so you can see how far each can be a Saviour. * * *

“Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge! If a man has knowledge he can be saved, although if he has been guilty of great sins he will be punished for them; but when he consents to obey the gospel, whether here or in the world of spirits, he is saved.

“A man is his own tormentor and his own condemner. Hence the saying, They shall go into a lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. * *

“All sins shall be forgiven except the sin against the Holy Ghost, for Jesus will save all except the Sons of Perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost there is no repentance for him.”

The speaker dwelt at considerable length on this subject, and also upon the different glories of the resurrection, which have already been finely and fully presented in the great “vision” of himself and Sidney Rigdon. He then closed with the following remarks upon himself, which have special point, being nearly the closing testimony of his mortal ministry:

“I have no enmity against any man. I love you all, but I hate some of your deeds. I am your best

friend, and if persons miss their mark it is their own fault. If I reprove a man and he hates me, he is a fool; for I love all men, especially these my brethren and sisters. You don't know me; you never knew my heart. No man knows my history. I cannot tell it. I shall never undertake it. I don't blame anyone for not believing my history. If I had not experienced what I have I could not have believed it myself. I never did harm any man since I was born into the world. My voice is always for peace. I cannot lie down until my work is finished. I never think any evil, nor do anything to the harm of my fellow-man. When I am called by the trump of the archangel, and weighed in the balance, you will know me then. I add no more. God bless you all. Amen."

But no verbal report could reproduce this great sermon. These but the hintings, culled from a synopsis compiled from the journals of Apostles Willard Richards and Wilford Woodruff, and the scribes present. In those days there was no professional reporter in the church, so many of the Prophet's sermons have been lost, and the few preserved are but imperfectly rendered. This sermon occupied three hours and a half, and its delivery is said to have held the thousands present as by a spell of heaven. Indeed, on all great occasions a superhuman spirit and power possessed the Prophet which no language could describe, but the magic influence of which still survives in the memory of his disciples.

His last sermon was preached in the grove, east of the Temple, June 16th, just eleven days before

his martyrdom. The rain fell severely during this morning service, both upon himself and the multitude. It may be taken as an example that no storm of any kind could disperse his faithful disciples when Joseph stood before them.

After the prayer by Bishop Whitney the choir sang—"Mortals, awake! with angels join!" Then Joseph arose and read the third chapter of Revelations. Considering the occasion it was a remarkable chapter, which he intended to closely apply to himself and disciples:

"Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God."

Then the closing verses:

"As many as I love, I rebuke and chasten: be zealous therefore and repent.

"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Scarcely ever before had Joseph taken the Book of Revelations as a basis for a sermon, though in his "keys" he had expounded some of its passages; but now the Spirit seemed to lead him to that special chapter, the burden of which is, "Behold I come quickly!" Ending the reading of the lesson of "the Spirit unto the Churches," he swelled the theme with his text from Rev., 1 chap., 6th v.:

"And hath made us kings and priests unto God

and his Father; to him be glory and dominion forever and ever. Amen."

But no sectarian orthodoxy was in that last sermon of the Prophet. Strangely enough his subject was the "plurality of Gods."

"It has been my intention for a long time," he said, "to take up this subject and lay it clearly before the people, and show what my faith is in relation to this interesting matter. And if it rains I will preach this doctrine, for the truth shall be preached. I will preach the plurality of Gods. I have selected this text for that express purpose. I wish to declare, I have always and in all congregations, when I have preached on the subject of Deity, proclaimed the plurality of Gods. * *

"Our text says, 'And hath made us kings and priests unto God and his Father.'"

The speaker then launched out into the grand controversy, proving his points from the Scriptures. Calling up Paul, he observed: "Paul, if Joseph Smith is a blasphemer, you are. I say there are Gods many and Lords many, but to us only one, and we are to be in subjection to that one. No man can limit the bounds of eternal existence. Hath he beheld the eternal world, and is he authorized to say that there is only one God? Some say I do not interpret the Scriptures as they do. They say it means the heathen Gods. I testify that Paul had no allusion to the heathen Gods. I have it from God himself. I have a witness of the Holy Ghost.

"I will show from the Hebrew Bible that I am correct. The first words show a plurality of Gods. An unlearned boy must give you a little Hebrew."

After analyzing the Hebrew he corrected the translation of Genesis thus :

“In the beginning the head of the Gods brought forth the Gods, or, as others have translated it, ‘The head of the Gods called the Gods together.’
* * The head one of the Gods said, ‘Let us make man in our own image.’ * *

“In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be translated in the plural all the way through—Gods. The heads of the Gods appointed one God for us ; and when you take a view of the subject it sets one free to see all the beauty, holiness and perfection of the Gods. All I want is to get the simple naked truth, and the whole truth.”

The Prophet next took up the Relation of Jesus with his Father and their “oneness,” into which Jesus prayed that his disciples might be brought with them, and then he thus develops the Patriarchal tree of heaven :

“If Jesus Christ was the Son of God, and John discovered that God, the Father of Jesus Christ, had a Father, you may suppose that *he* had a Father also. Where was there ever a son without a father ? And where was there ever a father without first being a son ? Whenever did a tree or anything spring into existence without a progenitor ? Paul says that which is earthly is in the likeness of that which is heavenly. Hence, if Jesus had a Father, can we not believe that *he* had a Father also ? I despise the idea of being scared to death at such doctrine, for the Bible is full of it.”

Thus it will be seen that to the very last sermon of his life Joseph as a Prophet was still grappling with the economy of the heavens and the earth, still beating down the structure of modern theology, and *restoring* the divine ideas of the ancients.

In consequence of the rain only the bare notes of the discourse could be taken by the scribe, and at length the note-book had to be closed, but still Joseph pursued his subject, and still the thousands were gathered around him.

Thus the Prophet preached his last sermon in the ministry of his mortality; but his ministry in the spirit world was about to open. And strangely prophetic thereof was the crowning inspiration of his work on earth, the subject which most occupied his mind during the two closing years, namely, "salvation of the dead" and the preaching of the gospel to the spirit world. The burden of eternity was pressing upon him; the keys of his mission to the living and the dead had been committed to his hand by the archangels of dispensations who administered to him, and as the vast work of the life to come drew near, his prophetic intuitions seemed to seize that work behind the veil with superhuman grip. Mark the following from his last sermon but one, delivered Sunday, May 12, 1844:

"I do not believe the Methodist doctrine of sending honest men and noble-minded men to hell along with the murderer and the adulterer. They may hurl all their hell and fiery billows upon me, for they will roll off me as fast as they come on. But I have an order of things to save the poor fellows at any rate, and get them saved; for I will send

men to preach to them in prison, and save them if I can.

“There are many mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. * * * I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be one hundred and forty-four thousand Saviours on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward; go forward, and make your calling and election sure. * * * In regard to the law of the Priesthood, there should be a place where all nations shall come up from time to time to receive their endowments; and the Lord has said this shall be the place for the baptism for the dead. Every man who has been baptized, and belongs to the kingdom, has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free. A man may act as proxy for his relatives; the ordinances of the gospel which were laid out before the foundation of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God, lest we should run too far.”

Without designing to enlarge Joseph's words by commentary or interpretation, one cannot but be

struck with the suggestiveness of his statement that "*all nations shall come up from time to time to receive their endowments*" at some appointed place; "and the Lord has said this shall be the place for the baptism for the dead!" So that the vast view in the Prophet's vision took in the "endowment of nations," in some sense or other, and their coming up to a place where "the living might hear from the dead," and together engage in the grand work of this dispensation of the fullness of times, in which he has declared in these very sermons, God shall gather together all things in one in Christ Jesus, from Adam down to the present day, comprehending the righteous fathers to whom the covenants were made, those also in the spirit world who had not the privilege of the gospel on the earth, with those who are living on earth in this millennial period. Couple with this his statement that God will send down the angels to combine in this work to gather their children, turning their hearts to the fathers, and we catch glimpses of some divine business in the age, the stupendous import of which has perhaps never entered into the heart of any but Joseph to conceive, excepting Jesus who inspired him with his glorious purposes.

Nor must it be thought that Joseph merely designed to "send men to preach to the spirits in prison." He was going there himself: going to open the prison house and let the captives free. Hence he said, "I will save them if I can. They may hurl all their hell and fiery billows upon me, for they will roll off me as fast as they come on." Salvation for the dead was the burden of the Spirit

now, and thus his soul in the closing of his mortal ministry was all-prophetic of the vast work of his ministry beyond.

Taking the keys which he has given in his own mission, we can easily comprehend why his time had now come, why he had said he should not be "offered up" till his work on earth was done, with his startling affirmation, "*Then I shall be offered up freely!*"

Joseph was needed behind the veil! All the keys of the dispensation of the fullness of times had been committed to him—the keys for the dead as well as for the living. Archangels of dispensations there awaited him to open the dispensation in the Spirit world and preach the gospel to the dead. "It needs be that offences come, but woe to them by whom they come," was still the law; yet was Joseph *wanted home* to begin the other half of his ministry. Thus viewed, we can better comprehend his latter sermons and inspirations, and the foreshadowings of his death by the Spirit within him, that well knew he would be "offered up" for the very accomplishment of his mission to the living and the dead.

But in the mighty sweep of the crowning sermons of his life we must not overlook the more miscellaneous gems and striking sayings. Here is one for America, like the sound of an archangel's trumpet:

"I want to make a proclamation to the Elders. You know very well that the Lord has led this

church by revelation. I have now another revelation—a grand and glorious revelation. I shall not be able to dwell as largely upon it as at some other time, but I will give you the first principles. You know there has been a great discussion in relation to Zion, where it is, and where the gathering of the dispensation is, which I am now going to tell you. The Prophets have spoken and written upon it, but I will make a proclamation that will cover a broader ground. *The whole of America is Zion itself*, from north to south, and is described by the Prophets, who declare that it is the Zion, where the mountain of the Lord should be, and that it should be in the centre of the land. When the Elders will take up and examine the old prophecies in the Bible they will see it.”

Here are other striking passages from his last sermons :

“Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council.”

“I calculate to be one of the instruments of setting up the kingdom of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world. It will not be by sword or gun that the kingdom will roll on. The power of truth is such that all nations will be under the necessity of obeying the gospel.”

“Had I inspiration, revelation, and lungs to communicate what my soul has contemplated in times past, there is not a soul in this congregation but

would go to their homes and shut their mouths in everlasting silence on religion till they had learned something."

"That which hath been hid from before the foundation of the world is revealed to babes and sucklings in the last days. * * *

"Angels desire to look into these mysteries."

No prophet or master of theology ever so emphatically taught his Church that knowledge was absolutely *necessary* to salvation.

"Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge!"

"The first key of exaltation is knowledge!" He taught that "intelligence is the pathway up to the Gods," and that it was superior intelligence that first constituted God or the Gods. See the wording of his philosophy on this:

"God himself, finding he was in the midst of Spirits and glory because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself."

The Masters of Greece could not have opened a better Genesis of the Gods than Joseph did, nor Socrates or Plato have laid a broader foundation for a philosophic church. Plato's master taught his disciples, "Ignorance is vice!" Joseph that "knowledge" is the first step of the ladder to heaven! Here are his own footsteps upward:

"Paul knew a man who had been caught up to the third heaven and saw and heard things unlawful to be uttered. I know a man who was caught up to the *seventh* heaven, and saw and heard things unlawful to be uttered."

Here another on the same :

“Paul ascended *three steps* of Jacob’s ladder !”

What a ladder to the Gods Jacob’s must be if Paul ascended but *three* steps !

This a command to his disciples :

“Seek wisdom from the best books !”

Indeed, none can be wise disciples of Joseph who are not drinking deep at the fountain of knowledge.

As a unique set off to the modern theological view that man alone is endowed with soul, take the following explanation of John’s visions :

“John saw a curious looking beast in heaven, actually there giving glory to God. * * * I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,—strange beasts of which we have no conception: all might be seen in heaven. The grand object was to show to John what there was in heaven. He learned that God glorified himself by saving all that his hands had made. * * John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The ‘four beasts’ were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds. They were like angels in their sphere.”

“It has always been my province to dig up hidden mysteries—new things for the world.”

“I know God. I have gazed upon the glory of God and the visions of eternity.”

Here is a key which he gives of the nature and life of a Prophet :

"I visited with a brother and sister from Michigan who thought that 'a Prophet is always a Prophet,' but I told them a Prophet was a Prophet only when acting as such!"

This is one of his characteristic proverbs :

"For a man to be great he must not dwell upon small things, though he may enjoy them."

His character points and personal majesty must also be touched.

He was over six feet ; his structure the very type of might, physically, and his organization akin spiritually. He was as courageous as a lion, and as daring as courageous.

For example, what character-marks are these :

"I am the Buckler of Jehovah!"

"He that runneth against me will find that he is running against Jehovah's buckler!"

"I combat the errors of ages ; I meet the violence of mobs ; I cope with illegal proceedings from executive authority ; I cut the gordian knot of powers, and I solve mathematical problems of universities with truth—diamond truth ; and *God is my right hand man!*"

Still, Joseph was most child-like, while his tenderness was as exquisite as his love for the brotherhood was boundless. He would play with the boys of the Elders, and bless them in the intervals of the game with prophetic words of their future as ministers of Christ among the nations ; and he would wrestle with the brethren in the evening after a hard days' labor.

But the supreme feature in Joseph's character was his love for his people. Not only was he ever ready

to die for his people, as well as live for them, with the irresistible force of love in him to make them all *feel* that fact, but even his more homely actions and impulses were quite as suggestive that the soul of brotherhood was incarnated in him. Instance the following example :

At dinner, at home with one of the brethren, he was remarking "what a kind, provident wife" he had. "At this moment," he says, "Emma came in, while Phelps, in continuation of the conversation, said, 'You must do as Bonaparte did—have a little table just large enough for yourself,' (for the table was loaded with good things as for a company, and the pleasantries of the Prophet an appreciative tribute to his wife, who, catching up the conversation, observed):

"Mr. Smith is a bigger man than Bonaparte—he can never eat without his friends."

"I remarked," he adds, "that is the wisest thing I ever heard you say."

The example is homely, but telling. He was not so much gratified that he was greater than Napoleon for deeds of sounding fame, but greater that he could not with self-satisfaction partake of anything which his brethren did not amply share. A world was not too large to divide with them, nor a table too small.

The last parting between Joseph and the Twelve, when he sent the majority of them away, was deeply pathetic, full of unspoken words—a very prophecy of the coming event which was soon to clothe the Church in mourning. In the scene of parting with Wilford Woodruff and others, that Apostle says:

“Joseph looked upon me long and mournfully. I shall never forget his look. It was as though he was bidding us an eternal farewell!”

Joseph and his Apostles were indeed parting to meet no more till the glorious day of their immortality dawned.

CHAPTER XLVI.

THE ESCAPE FROM NAUVOO—VOLUNTARY RETURN—

“WE ARE GOING BACK TO BE SLAUGHTERED”—

THE JOURNEY TO CARTHAGE—JOSEPH AND HY-

RUM ARRESTED FOR TREASON—COMMITTED TO

JAIL—SUPINENESS OF GOV. FORD.

The records of events hereafter mentioned are gathered from authentic and trustworthy sources, and are given verbatim from a collation of facts, made by the church authorities.

“June 22, 1844. About 9 P. M. Hyrum came out of the mansion and gave his hand to Reynolds Cahoon, at the same time saying, ‘A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Good-bye, Brother Cahoon, we shall see you again.’ In a few moments afterwards Joseph came from his family. His tears were flowing fast. He held a handkerchief to his face, and followed after brother Hyrum without uttering a word. * * *

“At about midnight Joseph, Hyrum, and Dr. Richards called for O. P. Rockwell at his lodgings and all went up the river bank until they found Aaron Johnson’s boat, which they got into and

started about 2 A. M. to cross the Mississippi River. O. P. Rockwell rowed the skiff, which was very leaky, so that it kept Joseph, Hyrum and the Doctor busy baling out the water with their boots and shoes to prevent it from sinking.

“Sunday, 23d. At daybreak arrived on the Iowa side of the river. Sent O. P. Rockwell back to Nauvoo with instructions to return the next night with horses for Joseph and Hyrum, pass them over the river in the night secretly, and be ready to start for the Great Basin in the Rocky Mountains. * *

“At 1 P. M. Emma sent over O. P. Rockwell, requesting him to entreat of Joseph to come back. Reynolds Cahoon accompanied him with a letter which Emma had written to the same effect, and she insisted that Cahoon should persuade Joseph to come back and give himself up. When they went over they found Joseph, Hyrum and Willard in a room by themselves, having flour and other provisions on the floor ready for packing.

“Reynolds Cahoon informed Joseph what the troops intended to do, and urged upon him to give himself up, inasmuch as the Governor had pledged his faith and the faith of the State to protect him while he underwent a legal and fair trial. Reynolds Cahoon, L. D. Wasson and Hiram Kimball accused Joseph of cowardice for wishing to leave the people, adding that their property would be destroyed, and they left without house or home—like the fable, when the wolves came the shepherd ran from the flock, and left the sheep to be devoured. To which Joseph replied, ‘If my life is of no value to my friends, it is of none to myself.’

“Joseph said to Rockwell, ‘What shall I do?’ Porter replied, ‘You are the oldest, and ought to know best; and as you make your bed I will lay with you.’ Joseph then turned to Hyrum, who was talking with Cahoon, and said, ‘Brother Hyrum, you are the oldest, what shall we do?’ Hyrum said, ‘Let us go back and give ourselves up, and see the thing out.’ After studying a few moments Joseph said, ‘If you go back I shall go with you, but we shall be butchered.’ Hyrum said, ‘No, no; let us go back and put our trust in God, and we shall not be harmed. The Lord is in it. If we live or have to die, we will be reconciled to our fate.’

“After a short pause Joseph told Cahoon to request Captain Daniel C. Davies to have his boat ready by half past five o’clock, to cross them over the river. * * *

“About 4 P. M. Joseph, Hyrum, the Doctor and others started back. While walking towards the river Joseph fell behind with O. P. Rockwell. The others shouted to him to come on. Joseph replied, ‘It is of no use to hurry, for we are going back to be slaughtered.’ * * They re-crossed the river at half past five. When they arrived at his mansion in Nauvoo Joseph’s family surrounded him, and he tarried there all night. * * *

“Monday, 24th. * * Governor Ford having sent word by the *posse* that those eighteen persons [Joseph, Hyrum, and the others included in Morrison’s original warrant] should be protected by the militia of the State, they, upon the assurance of that pledge, at half past six A. M., started for Carthage, Willard Richards, Daniel Jones, Henry G. Sherman,

Alfred Randall, James Davis, Cyrus H. Wheelock, A. C. Hodge, and several other brethren, together with James W. Woods as counsel, accompanying them. * * *

“Joseph paused when they got to the temple, and looked with admiration first on that and then on the city, and remarked, ‘This is the loveliest place and the best people under the heavens.’ As he passed out of the city he called on Daniel H. Wells, Esq., who was unwell, and on parting he said, ‘Squire Wells, I wish you to cherish my memory, and not think me the worst man in the world either.’

“At ten minutes to ten A. M. they arrived at Albert G. Fellows’ farm, four miles west of Carthage, where they met Captain Dunn with a company of about sixty mounted militia, on seeing which Joseph said, ‘Do not be alarmed, brethren, for they cannot do more to you than the enemies of truth did to the ancient saints—they can only kill the body.’ The company made a halt, when Joseph, Hyrum and several others went into Fellows’ house with Captain Dunn, who presented an order from Governor Ford for all the State arms in possession of the Nauvoo Legion, which Joseph immediately countersigned. * *

“Captain Dunn requested the company to return to Nauvoo to assist in collecting the arms, and pledged his word, as a military man, that Joseph Smith and his friends should be protected even if it were at the expense of his own life, and his men responded to that pledge by three cheers. * *

“Joseph and his company then returned with

Captain Dunn, and arrived in Nauvoo at half past two P. M. * *

“When the fact of the order for the State arms was known in Nauvoo, many of the brethren looked upon it as another preparation for a Missouri massacre; nevertheless, as Joseph requested that it should be complied with, they very unwillingly gave up the arms. * *

“The company (about fifteen) then [six P. M.] started again for Carthage, and when opposite to the Masonic Hall Joseph said, ‘Boys, if I don’t come back take care of yourselves; I am going like a lamb to the slaughter.’ * *

“The company arrived at Fellows’ house, four miles west of Carthage, about nine P. M., where they stopped about half an hour and partook of such refreshments as they had brought with them. Capt. Dunn and his company of mounted militia returning with the State arms from Nauvoo, joined them here and escorted them into Carthage, where they arrived at five minutes before twelve at night, and went to Hamilton’s tavern. * *

“Next morning the prisoners voluntarily surrendered themselves to the constable, Mr. Bettisworth, who held the writ against them. * *

“Tuesday, 25th. At eight A. M. President Smith had an interview with Wm. G. Flood, of Quincy, U. S. Receiver of Public Moneys. While in conversation with him Constable Bettisworth arrested Joseph for treason against the State of Illinois. * * Hyrum Smith was also arrested at the same time for treason. * *

“Several of the officers of the troops in Carthage,

and other gentlemen, curious to see the Prophet, and to gratify a propensity to see the elephant, visited Joseph in his room. Gen. Smith asked them if there was anything in his appearance that indicated he was the desperate character his enemies represented him to be, and he asked them to give him their honest opinion on the subject. The reply was, 'No, sir. Your appearance would indicate the very contrary, Gen. Smith, but we cannot see what is in your heart, neither can we tell what are your intentions.' To which Joseph replied: 'Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harrassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren, shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true.' * *

“Joseph, Hyrum and thirteen others were taken before Robert F. Smith, a justice of the peace residing in Carthage (he being also captain of the Carthage Greys), on the charge of riot in destroying the printing press of the *Nauvoo Expositor*.

* * [Whereupon they gave bonds for their appearance at the next term of the Circuit Court, and the justice adjourned court without taking up the charge of treason against Joseph and Hyrum.]

“At eight, Constable Bettisworth appeared at the lodgings of Joseph and Hyrum, and insisted that they should go to jail. [The officer exhibited a *mittimus* from Justice Smith, which he had given without having the prisoners brought before him for examination.] * * Joseph remonstrated against such barefaced, illegal and tyrannical proceedings, but the constable still insisted that they should go to jail.

“Elder John Taylor says: ‘As I was informed of this illegal proceeding, I went immediately to the Governor and informed him of it. Whether he was apprised of it before or not I do not know, but my opinion is that he was. I represented to him the character of the parties who had made oath, the outrageous nature of the charge, the indignity offered to men in the position which they occupied, and that he knew very well that it was a vexatious prosecution, and that they were not guilty of any such thing.

“The Governor replied that he was very sorry that the thing had occurred; that he did not believe the charges, but that he thought that the best thing to be done in the premises was to let the law take its course.

“‘I then reminded him that we had come out there at his instance, not to satisfy the law, which we had done before, but the prejudices of the people, in relation to the affair of the press; that we had given bonds, which we could not by law be required to do, to satisfy the people, at his instance, and that it was asking too much to require gentlemen in their position in life to suffer the degradation of being immured in a jail at the instance of such worthless scoundrels as those who had made this affidavit.’ [The one because of which they were held for treason.]

“‘The Governor replied that it was an unpleasant affair, and looked hard, but that it was a matter over which he had no control, as it belonged to the judiciary; that he, as the Executive, could not interfere with their proceedings, and that he had no doubt but that they would be immediately dismissed.

“‘I told him that we had looked to him for protection from such insults, and that I thought we had a right to do so from the solemn promises he had made to me and Dr. Bernhisel in relation to our coming without a guard or arms; that we had relied upon his faith, and had a right to expect him to fulfill his engagements after we had placed ourselves implicitly under his care and complied with all his requests, although extra judicial.

“‘He replied that he would detail a guard if we required it, and see us protected, but that he could not interfere with the judiciary.

“‘I expressed my dissatisfaction at the course taken, and told him that if we were to be subject to mob rule, and to be dragged contrary to law into

prison at the instance of every infernal scoundrel whose oaths could be bought for a dram of whiskey, his protection availed very little, and we had miscalculated his promises.

“‘Seeing there was no prospect of redress from the Governor, I returned to the room and found the constable Bettisworth very urgent to hurry brothers Joseph and Hyrum to prison, whilst the brethren were remonstrating with him.

“‘At the same time a great rabble was gathered in the streets and around the door, and from the rowdyism manifested I was afraid there was a design to murder the prisoners on the way to the jail.

“‘Without conferring with any person, my next feeling was to procure a guard, and seeing a man habited as a soldier in the room, I went to him and said, “I am afraid there is a design against the lives of the Messrs. Smith. Will you go immediately and bring your captain, and, if not convenient, any other captain of a company, and I will pay you well for your trouble.”

“‘He said he would, and departed forthwith, and soon returned with his captain, whose name I have forgotten, and introduced him to me. I told him of my fears, and requested him immediately to fetch his company. He departed forthwith, and arrived at the door with them just at the time that the constable was hurrying the brethren down stairs.

“‘A number of the brethren went along, and one or two strangers, and all of us, safely lodged in prison, remained there during the night.’

“June 26th, 9:27 A. M. The Governor, in company with Col. Geddes, arrived at the jail, when a

lengthy conversation was entered into in relation to the existing difficulties; and after some preliminary remarks, at the Governor's request Brother Joseph gave him a general outline of the state of affairs in relation to our difficulties, the excited state of the country, the tumultuous, mobocratic movements of our enemies, the precautionary measures used by himself (Joseph Smith), the acts of the City Council, the destruction of the press, and the moves of the mob and ourselves up to that time.

"The Governor left [at 10:30 A. M.] after saying that the prisoners were under his protection, and again pledging himself that they should be protected from violence, and telling them that if the troops marched the next morning to Nauvoo, as he then expected, they should probably be taken along in order to insure their personal safety. * *

"While Joseph was writing at the jailor's desk, William Wall stepped up, wanting to deliver a verbal message to him from his uncle John Smith. He turned around to speak to Wall, but the guard refused to allow them any communication. * *

"Joseph remarked, 'I have had a good deal of anxiety about my safety since I left Nauvoo, which I never had before when I was under arrest. I could not help those feelings, and they have depressed me.' * *

"The Prophet, Patriarch and their friends took turns preaching to the guards, several of whom were relieved before their time was out because they admitted they were convinced of the innocence of the prisoners. They frequently admitted they had been imposed upon, and more than once it was

heard, 'Let us go home, boys, for I will not fight any longer against these men.'

"During the day Hyrum encouraged Joseph to think that the Lord, for his church's sake, would release him from prison. Joseph replied, 'Could my brother Hyrum but be liberated, it would not matter so much about me.' * *

"2:30. Constable Bettisworth came with Alexander Simpson and wanted to come in with an order to the jailor demanding the prisoners, but as Mr. Stigall, the jailor, could find no law authorizing a justice of the peace to demand prisoners committed to his charge, he refused to give them up until discharged from his custody by due course of law. * *

"20 minutes to 4. Upon the refusal of the jailor to give up the prisoners, the constable, with the company of Carthage Greys, under the command of Frank Worrill, marched to the jail, and, by intimidation and threats, compelled the jailor, against his will and conviction of duty, to deliver Joseph and Hyrum to the constable, who forthwith and contrary to their wishes, compulsorily took them.

"Joseph, seeing the mob gathering and assuming a threatening aspect, concluded it best to go with them, and putting on his hat, walked boldly into the midst of a hollow square of the Carthage Greys, yet evidently expecting to be massacred in the streets before arriving at the court house, politely locked arms with the worst mobocrat he could see, and Hyrum locked arms with Joseph, followed by Dr. Richards, and escorted by a guard. Elders Taylor, Jones, Markham and Fullmer followed

outside the hollow square, and accompanied them to the court room. * *

“On motion of counsel for the prisoners examination was postponed till to-morrow at 12 o'clock, noon, and subpoenas were granted to get witnesses from Nauvoo, twenty miles distant, whereupon the prisoners were remanded to prison. * *

“5:30. Returned to jail, and Joseph and Hyrum were thrust into close confinement. * *

“8 P. M. Counselors Wood^s and Reid called with Elder J. P. Greene, and said that the Governor and military officers had held a council which had been called by the Governor, and they decided that the Governor and all the troops should march to Nauvoo at eight o'clock to-morrow, except one company of about fifty men, in order to gratify the troops, and return next day, the company of fifty men to be selected by the Governor from those of the troops whose fidelity he could most rely on to guard the prisoners, who should be left in Carthage jail, and that their trial be deferred until Saturday, the 29th. * *

“They retired to rest late. * * 5:30 A. M., arose. Joseph requested Daniel Jones to descend and inquire of the guard the cause of the intrusion in the night. Frank Worrill, the officer of the guard, in a very bitter spirit, said: ‘We have had too much trouble to bring old Joe here to ever let him escape alive, and unless you want to die with him, you had better leave before sundown; and you are not a d—d bit better than him for taking his part; and you’ll see that I can prophecy better than old Joe, for neither he nor his brother, nor anyone

who will remain with them, will see the sun set to-day.' * *

"10:30. Gov. Ford went to Nauvoo some time this forenoon, escorted by a portion of his troops, the most friendly to the prisoners, and leaving the known enemies to the Prophet [the Carthage Greys], ostensibly to guard the jail, having previously disbanded the remainder. * *

"3:15 P. M. The guard began to be more severe in their operations, threatening among themselves, and telling what they would do when the excitement was over. * *

"4 P. M. The guard was again changed, only eight men being stationed at the jail, whilst the main body of the Carthage Greys were in camp about a quarter of a mile distant, on the public square. * *

"5:20. Jailor Stigall returned to the jail and said that Stephen Markham had been surrounded by a mob, who had driven him out of Carthage, and he had gone to Nauvoo. * *

"Before the jailor came in his boy brought in some water, and said the guard wanted some wine. Joseph gave Dr. Richards two dollars to give the guard, but the guard said one was enough, and would take no more.

"The guard immediately sent for a bottle of wine, pipes and two small papers of tobacco, and one of the guard brought them into the jail soon after the jailor went out. Dr. Richards uncorked the bottle and presented a glass to Joseph, who tasted, as also brother Taylor and the Doctor, and the bottle was then given to the guard, who turned

to go out. When at the top of the stairs some one below called him two or three times and he went down.

“Immediately there was a little rustling at the outer door of the jail and a cry of surrender, and also a discharge of three or four firearms followed instantly. The doctor glanced an eye by the curtain of the window, and saw about a hundred armed men around the door.”

CHAPTER XLVII.

THE TRAGEDY—LAST WORDS OF THE PROPHET— FINALE.

The following statement by Willard Richards, one of the survivors of the tragedy that followed the events last stated, is probably the most trustworthy record of the matter extant. It is entitled "Two minutes in jail," and is as follows :

CARTHAGE, June 27th, 1844.

A shower of musket balls were thrown up the stairway against the door of the prison in the second story, followed by many rapid footsteps.

While Generals Joseph and Hyrum Smith, Mr. Taylor and myself, who were in the front chamber, closed the door of our room against the entry at the head of the stairs, and placed ourselves against it, there being no lock on the door, and no catch that was unsealable.

The door is a common panel, and as soon as we heard the feet at the stairs head a ball was sent through the door, which passed between us, and showed that our enemies were desperadoes, and we must change our position.

General Joseph Smith, Mr. Taylor and myself sprang back to the front part of the room, and General Hyrum Smith retreated two-thirds across the chamber, directly in front of and facing the door.

A ball was sent through the door which hit Hyrum on the side of his nose, when he fell backwards, extended at length, without moving his feet.

From the holes in his vest (the day was warm, and no one had their coats on but myself), pantaloons, drawers and shirt, it appears evident that a ball must have been thrown from without through the window, which entered his back on the right side, and passing through, lodged against his watch, which was in his right vest pocket, completely pulverizing the crystal and face, tearing off the hands, and mashing the whole body of the watch. At the same instant the ball from the door entered his nose.

As he struck the floor he exclaimed emphatically, "I am a dead man." Joseph looked towards him and responded, "Oh, dear! Brother Hyrum," and opening the door two or three inches with his left hand, discharged one barrel of a six-shooter (pistol) at random in the entry, from whence a ball grazed Hyrum's breast, and entering his throat passed into his head, while other muskets were aimed at him and some balls hit him.

Joseph continued snapping his revolver around the casing of the door into the space as before, three barrels of which missed fire, while Mr. Taylor with a walking stick stood by his side and knocked down the bayonets and muskets which were constantly discharging through the doorway, while I stood by him, ready to lend any assistance, with another stick, but could not come within striking distance without going directly before the muzzle of the guns.

When the revolver failed we had no more firearms, and expected an immediate rush of the mob, and the doorway full of muskets, half way in the room, and no hope but instant death from within.

Mr. Taylor rushed into the window, which is some fifteen or twenty feet from the ground. When

his body was nearly on a balance a ball from the door within entered his leg, and a ball from without struck his watch, a patent lever, in his vest pocket near the left breast, and smashed it into "pi," leaving the hands standing at 5 o'clock, 16 minutes and 26 seconds, the force of which ball threw him back on the floor, and he rolled under the bed which stood by his side, where he lay motionless, the mob from the door continuing to fire upon him, cutting away a piece of flesh from his left hip as large as a man's hand, and were hindered only by my knocking down their muzzles with a stick, while they continued to reach their guns into the room, probably left handed, and aimed their discharge so far round as almost to reach us in the corner of the room to where we retreated and dodged, and then I recommenced the attack with my stick.

Joseph attempted, as the last resort, to leap the same window from whence Mr. Taylor fell, when two balls pierced him from the door and one entered his right breast from without, and he fell outward, exclaiming, "O, Lord, my God!" As his feet went out of the window my head went in, the balls whistling all around. He fell on his left side, a dead man.

At this instant the cry was raised, "He's leaped the window," and the mob on the stairs and in the entry ran out.

I withdrew from the window, thinking it of no use to leap out on a hundred bayonets then around General Smith's body.

Not satisfied with this, I again reached my head out of the window and watched some seconds to see if there were any signs of life, regardless of my own, determined to see the end of him I loved. Being fully satisfied that he was dead, with a hundred men near the body, and more coming round the corner of the jail, and expecting a return to our room, I

rushed towards the prison door at the head of the stairs, and through the entry from whence the firing had proceeded, to learn if the doors into the prison were open.

When near the entry Mr. Taylor cried out, 'take me.' I pressed my way until I found all doors unbarred, returning instantly, caught Mr. Taylor under my arm, and rushed by the stairs into the dungeon, or inner prison, stretched him on the floor, and covered him with a bed in such a manner as not likely to be perceived, expecting an immediate return of the mob.

I said to Mr. Taylor, "This is a hard case to lay you on the floor, but if your wounds are not fatal I want you to live to tell the story." I expected to be shot the next moment, and stood before the door awaiting the onset.

WILLARD RICHARDS.

From the point where Joseph leaped the window, the record continues :

"He fell partly on his right shoulder and back, his neck and head reaching the ground a little before his feet, and he rolled instantly on his face.

"From this position he was taken by a man who was barefoot and bareheaded, and having on no coat, his pants rolled up above his knees, and his shirt sleeves above his elbows. He set Joseph against the south side of the wellcurb, which was situated a few feet from the jail, when Col. Levi Williams ordered four men to shoot him. They stood about eight feet from the curb, and fired simultaneously. A slight cringe of the body was all the indication of pain visible when the balls struck him, and he fell on his face.

"The ruffian who set him against the well-curb

now gathered a bowie-knife for the purpose of severing his head from his body. He raised the knife, and was in the attitude of striking when a light, so sudden and powerful, burst from the heavens upon the bloody scene (passing its vivid chain between Joseph and his murderers), that they were struck with terror. This light, in its appearance and potency, baffles all powers of description. The arm of the ruffian that held the knife fell powerless, the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

“The retreat of the mob was as hurried and disorderly as it possibly could have been. Colonel Williams hallooed to some who had just commenced their retreat to come back and help to carry off the four men who fired, and who were still paralyzed. They came and carried them away by main strength to the baggage wagons, when they fled towards Warsaw.”

Upon the tide of grief that swept over Nauvoo, and the consternation that filled the hearts of the mob, when the awful deed became known, we will not dwell. Neither will we attempt to depict that scene of woe which occurred when the bodies of the slain were delivered into the hands of their families.

A whole people had been cruelly, fiendishly betrayed and bereaved. Awful, beyond the power of words to picture, was the lament.

To-day some of that very mob remain in peace near the scene of that atrocious crime, unwhipped of justice, and not one of that horde of assassins has ever felt the lash of the law.

Thus lived, and labored, and loved, and died the martyr prophet of the nineteenth century. Thus flashed athwart the black midnight of his age the light of the latter-days. But the darkness comprehended it not; and even as one of old was he betrayed and sacrificed.

Back to that scene on Calvary leaps the thought of man. Instinctively are associated the tragedy of that day and the tragedy of this. Across the ages stride the footsteps of the self-same genius. In the agony of death appears the self-same spirit. Nay, from out the agony of Calvary and of Carthage comes the self-same voice: "Lama Sabac-thana!"—"Oh, Lord, my God!"

America, thou land of promise!

O, Jerusalem, Jerusalem!

END.

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